

CENTRE BRUNSWICK, RENSSELAER CO., N. Y.

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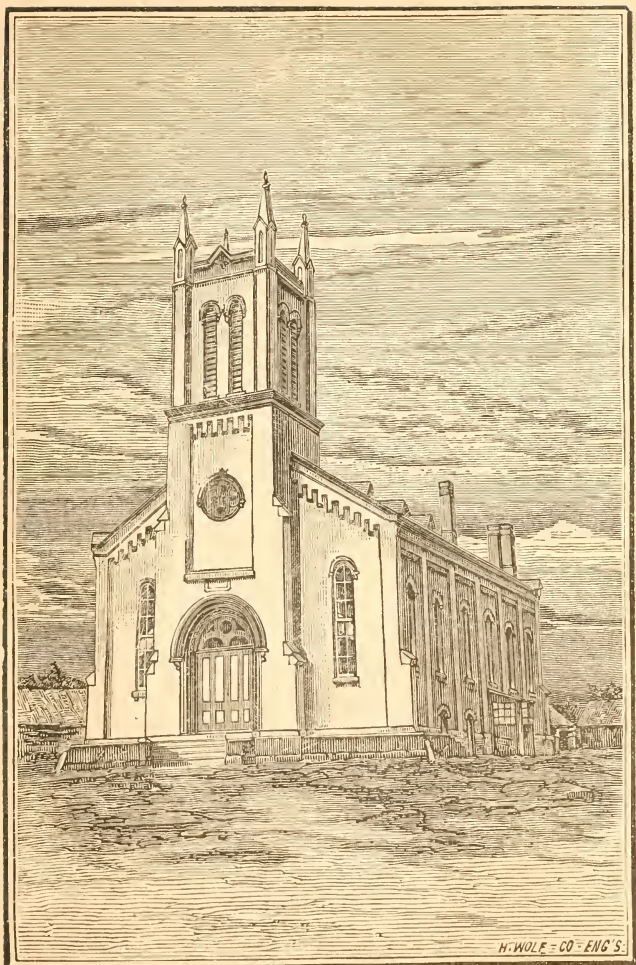
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SECOND BRICK CHURCH.

HISTORY

OF

GILEAD EVANGELICAL

LUTHERAN CHURCH,

CENTRE BRUNSWICK, RENSSELAER CO., N. Y.

AND THE VICINITY.

BY REV. J. N. BARNETT.

FORT WAYNE, IND.:
GAZETTE CO., BOOK PRINTERS.
1881.

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PREFACE.

In the year 1876 the writer, then pastor of Gilead Lutheran Church, Centre Brunswick, N. Y., was requested to prepare an historical address, as at that time it was supposed the said church was exactly one hundred years old. This he undertook to do, delivering two addresses of the kind. These however did not cover half the age of the church. He then suggested the propriety of making an effort to collect everything that could be found relating to the church and neighborhood, and writing a history to be preserved in manuscript by the church, and forwarding a copy of the same to the Historical Society at Gettysburg, Pa. Soon afterwards, at an annual congregational meeting it was resolved it should be published when completed.

The work has been one of greater magnitude than the production indicates; patient research, much time, abundant labor and considerable expense having been required for its production. Its circulation will necessarily be limited, as few outside of the immediate vicinity of the church, and descendants of families represented in it, will care to read it. The writer has spared no pains to secure accuracy and has taken no pains to embellish it. He does not court criticism of his language or style, but believes his facts will bear the test of scrutiny. As he could not hope to create a reputation as a historian in such a performance the estimate anyone may put upon it does not greatly concern him. He hands it over to those it may interest or serve to amuse, and hopes it will contribute somewhat to the information sought concerning the early history of the Lutheran Church in America.

COLUMBIA CITY, IND., Sept. 1. 1881.

J. N. B.

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HISTORY
OF
GILEAD EVANGELICAL
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CHAPTER I.

STRAY FACTS GATHERED UP AND HISTORY COR-
RECTED.

Insuperable obstacles prevent the perfect accomplishment of the work of compiling the history of our church, owing to the fact that books of record kept earlier than the year 1777, have been lost. Papers have been found, however, which enable us to show that the church is much older than it was thought to be, and than its records, now in our possession, indicate. From these we have gleaned many facts not

only of local, but of general interest and value to our church in America. We regret that we have not succeeded in fixing the exact date of the organization of Gilead Church, but rejoice to be able to preserve from oblivion much that in a few years must have been lost. It would have been gratifying to their descendants to have been able to recount more fully the struggles and triumphs of the men and women, who, bravely pushing into the wilderness, laid the foundations on which, in after years, was reared the spiritual structure, over which we rejoice, and which, no doubt, is the fulfilment of fondly cherished hopes on their part; for they must have looked forward in hope to the time when civilization should transform the wilderness into fruitful fields, and the voice of praise and prayer should sanctify, through all the generations to follow, the house of the Lord they were toiling and sacrificing to establish. What we this day enjoy as a christian community is the harvest of their planting, and is proof to us that God's pledge to those who sow in faith cannot fail.

A history of Gilead Lutheran Church necessarily includes a history of the vicinity, because the church and settlement were coeval; hence many things have been introduced that otherwise

need not have been mentioned, including reminiscences, which, while they have no special value outside the limits of this community, yet, to the writer, seemed worthy of being preserved as associated with the experiences, and illustrative of the peculiarities and customs of the founders of this church. Other reasons for the introduction of extraneous matter will be given as we proceed.

Rensselaer county was formed from Albany county on Feb. 7, 1791, and, for the most part, was included in the territory granted in 1629, by the Dutch West India Company to Killian Van Rensselaer, a pearl merchant of Amsterdam, Holland, and was named Rensselaerwyck. The last Patroon under this grant was Stephen Van Rensselaer, the sixth in line of descent from Killian, the original grantee.

Brunswick township was formed from Troy, March 20, 1807. While yet included in Albany county, the settlement around the church was at first called Hosek Road; then, as it extended, it took the name Feilstown, then Elizabethtown, afterward Troytown. The "Historical and Statistical Gazeteer of New York" states that "settlement was first made here by Germans, about 1760." The date is wrong, but the

other part of the statement is correct. These Germans were Palatines who were settled under the patronage of Queen Anne at East and West Camp and vicinity, from which locality some of them went out and formed settlements elsewhere. From among those residing in Livingston Manor, who volunteered in an expedition against Canada in 1711, several finding the country north of them pleasant and desirable, determined, so soon as convenient after their return and discharge, to locate there; hence, between 1711 and 1717, Johannes Jung, Joh. Adam Freiderich, Georg Shaffer, Phillip Kelmer, Stephen Froelich, Andreas Bergman, Ludowig W. Schmidt, and Joh. Schneider came and located near the north line of the East Manor of Rensselaerwyck, which is now the north line of Brunswick, most of them in the now townships of Schaghticoke and Pittstown. From "ye Independent Companie of ye Mannor of Livingston as they were mustered at ye Mannor House on ye 30 day of Novem'r 1715" came Coenraet Ham, Jans Witbeck and Hans Jury Kolemer, who, we believe, settled in the immediate vicinity of the place where the first "Meeting House" was afterwards built. Many of these people who did military duty in the several expeditions

against Canada between 1711 and 1724 served on compulsion. On their return to their homes Gov. Hunter having become distrustful of them disarmed them, and suspecting one Johannes Conrad Weiser^a of inciting them to insubordination, threatened to hang him. The Governor's attitude toward them promoted a spirit of restlessness which resulted in the exodus of many to Schoharie Flats. In 1724, among others who signed a paper declaring their willingness to remain on the Livingston Manor, but who subsequently removed to this vicinity, were Johannes Heener, Paulus Dirk, Petrus Ham, Petrus Phillips, Petrus Lamp-Man, Johan. Heinrich Conrad, and Orlig and Pfilibs Barnet. Of these Johan. Hayner and Ulrich and Philip Barnett settled at Haynerville, the first where Herman Hayner now lives, the other two on the farm now owned by Henry Dater; the house stood about one-fourth of a mile south of the present farm buildings. Paul Derrick and Peter Ham located near Centre Brunswick. What befel these families during the next twenty-two years diligent search has failed to discover, and had it not been that Johannes Hayner jr. left papers which provi-

a. Grandfather of Rev. Henry Melchoir Muhlenberg's wife, vide Hallische Nachrichten, No. 1, p. 293.

entially escaped destruction, and a stray memorandum of Pastor Schwerdfeger, nothing could have been told outside of what was written in the Church Record which was begun in 1777.^a There was an older Church Book than this, but it has been lost. That the settlement was in existence in 1746, and on to 1761, and Gilead Lutheran Church as well, the following facts witness. Three receipts for monies paid by Johannes Hayner jr., and signed, the first by L. DWitt, the second by Johan. Kortz, and the third by Dirck Tansen, are dated respectively "May 31, 1746, Jan. 2, 1747, and ye 18 Mai, 1761." In Dr. Hazelius' History^b we find the following:—"Between the years 1706 and 1712 emigrations to the colonies of New York and Pennsylvania became frequent, and very many industrious families settled in the (now) counties of Dutchess, Ulster, RENSSELAER, and Schoharie, as also on the fertile banks of the Mohawk, in the then Province of New York."

"In 1746, at Schoharie, in the State of New York, the Rev. Peter Nicholas Sommer was laboring with success and the blessing of God.

a. The census of the Manor of Rensselaerwyck taken in 1714 gives the total pop., white 427, slaves 181.

b. A History of the American Lutheran church, by Rev. E. L. Hazelins, D.D., (1846) p. 23.

The field assigned for cultivation to this servant of the Lord was very extensive; but no distance, no travels through forests never before entered by white man deterred him from visiting the Lutheran settlements at Stone Arabia, Little Falls, and Canajoharie, on the Mohawk River; at Albany, Helleberg, Beaverdam and HOSSACK ROAD in Albany county." &c.

The names of the emigrants of 1706 to 1712, above mentioned, we cannot give, but it is clear that such as came to this county settled *here*, for here was the only settlement of Lutherans, and Gilead was the only Lutheran church in Rensselaer county for more than half a century after that date. In 1742 this church united with that in Schoharie and others in calling Mr. Sommer to become their Pastor. Indeed, though so remote from each other, the Lutheran churches in all the region of the upper Hudson were almost as one, being bound together by the relationship of families, besides the sympathy of race and country. "This call was sent to Rev. Peter Nicholas Sommer, a native of the city of Hamburg, while yet a student. He received it on the 7th Sep. 1742. On the 21st of the same month he was ordained in his native city as Pastor of these congregations. He arrived in New

York City April 21, 1743, and reached Schoharie May 25. He at once took charge of the churches in East and West Camp, Claverack, and Loonenburgh on the Hudson, (besides several others,) and of this church, on *Hosack Road*, as the place was then called. In all these places he preached the gospel and administered the Holy Sacraments at regular and stated periods.”^a

THE LOG CHURCH.—About what date the first church building was erected an extract from an old paper bearing date 1769, will show:—

“When it had pleased the Almighty and Merciful God in His goodness to plant the Evangelical Lutheran Church in this American part of the world also, and especially in the State of New York, during the reign of Queen Anna, and also in this neighborhood and district called Hosek Road, in Rensselaerwyck, Albany County, then more than *twenty years* ago, a small body of adherents of the above said Lutheran church, disposed to that end did build and erect a prayer and church House to the Honor of God, and for their convenience, upon that lot of ground which our most worthy Patroon^b generously gave to promote and perpetuate the service of God and for the better maintainance of our preacher, for which purpose he presented us with a Deed of Gift which we acknowledge with heartfelt thanks towards our Good Lord in Heaven, and that in addition He grants us all hereabouts by His grace that we through the permission of the Government

a. Dr. Lintner's History of the Lutheran church in Schoharie.

b. There were 4 Stephen Van Rensselaers. This was the *second*, the grandfather of the last Stephen.

are allowed to carry on our pure Lutheran Church service free and without hindrance."

From this we see there was a church building before 1749, and it is probable as early as the beginning of Rev. Mr. Sommer's ministry.

The "Hosek Road," which was the only public highway across Rensselaerwyck at that time, led from Livingston Manor along the east bank of the Hudson to the ferry where Troy now stands, at which point it turned away from the river and ran in a north-easterly direction to the settlements on the Hoosic and Walloomsac patents in the N. E. corner of this (Rensselaer) county. The hamlet, in the midst of which the church stood, naturally came to be called Hosek Road because it was the only point along the road that approached the dignity of a village, and where travellers could procure entertainment.

During the wars of 1745 and 1754 between the English and French, all this region north of Albany was marked by frequent atrocities perpetrated by the Savage allies of the French, and twice at least the majority of the settlers fled from their homes in terror, retiring to Livingston Manor and other points down the river, some of whom never returned. There is nothing to show that services were held in the church from the

time Pastor Sommer ceased his ministrations till about 1760.

When these troubles were finally at an end, the inducements offered to settlers by the lord of the Manor attracted many emigrants, not only Germans, but Dutch, English, Scotch, Irish and French as well. Of the first names appearing on the Baptismal Record, Brust, Coonrad^a, Chum, Dater^b, Derrick^c, File^d, Hayner^e, Rysdorph, Snyder^f, Smith^g, Van Arnum, Van der Huyden, Wager, &c. remain to this day; while Beekman, Bergman, Bratt, Dowty, Fraats, Groon, Hartwig, Hok, Ham, Jung, Kuntz, Laquois, Legrange, McDougal, McMullen, Owens, Out-hout, Quackenbos, Raaf, Van Buehren, Van Aelstyné, Wetzel, &c. have disappeared.

Of the emigrants who were Lutherans, some passing further on, settled in the vicinity of North Petersburgh, in the N. E. corner of the Rensselaer patent, where, in 1765—or about that date—they built a log church which remained standing in 1800, having been used as a school house after the close of the Revolutionary war. In 1767, being without a regular pastor, “Schole Master Watson” conducted lay services, reading sermons

a. Conrad. b. Dadar, Tater. c. Dyrek, Dirck, Dirk. d. Veile, Fele. e. Heener, Hoener. f. Schneider. g. Schmidt.

from a book now in possession of the writer, the title of which is—"Dr. Henry Miller's Evangelical Church Mirror" which contains sermons for all the Sundays and Holydays of the Church year, with an appendix called—"The Tear and Consolation Spring, or the history of the great female sinner, Luke 7: 36-50," consisting of 17 sermons on the above text, with hymns; edited and printed by Johann Friedrich Hartung, Erfurt, 1764.

The impetus given to emigration through the influences before mentioned brought much travel over the Hoosic road. This demanded the establishment of inns. The first of these in this vicinity, of which we have any knowledge, stood opposite the church building, on the glebe land, in Haynerville, and John Tillman, a member of Gilead Church was "landlord." The statement in the Historical Gazetteer that "the first inn in Brunswick was kept by —— File in 1790" is incorrect, as the following paper shows .

		£.	s.	d.
1776	"Johannes Hainer Dr To John Tillman To Board from ye 8 Day of Augst to y 30 Do at 16 the first week and 2 pr Day after..... To 25 gills of wine a 6d..... to 10 mugs of Beer & a nip of Sangry..			
		2	6	0
		0	12	6
		0	6	0
		<hr/>		
		£ 3:	6:	4

Johannes Hayner jr. succeeded Mr. Tillman, and soon after he took charge of the tavern it burned down. He then, in 1772, built on his own premises some thirty rods south of the church, about where the barn of his great-grand-son, Herman Hayner, now stands. (1880.) From "Hayner's Tavern" the place came to be called Haynerville. Deacon Hayner's "bar book", in which he kept the "scores" of his bar patrons, shows that some of his fellow church officers and brethren were men of convivial habits.

In further confirmation of the inaccuracy of the Historical Gazetteer we here introduce a copy of Mr. Hayner's business license:—

"Abraham C. Cuyler, Esq., Mayor of the City of Albany, sends Greeting:



Whereas Johanis Heyner of Man^r. Rens^r. of the county of Albany, hath made Application to be licenc'd to keep common Tavern, to retail and vend Beer, and all all sorts spirituous Liquors, to be drank in the House wherein he now dwells, in said County.

These are therefore to certify and declare that the said Joh^s Heyner of Mannor afores^d is hereby admitted, allowed and licenc'd to sell by retail Beer and all other spirituous LIQUORS, to be drank in the now his Dwelling House, in s'd county from the Date hereof, unto the first of January next. Provided always, He doth not suffer any unlawful Game or Games, Drunkenness or any other

Disorders, to be committed in his said House; but that good Order and Rule be maintained and kept therein, according to the Law in that Behalf made and provided: in Testimony whereof the said Mayor hath hereunto set his Name, and caused the public Seal of the said City to be hereunto affixed, the Fifteenth day of February in the fifteenth year of the Reign of our Sovereign Lord George the Third, by the Grace of God King of Great-Britain, France, and Ireland, Defender of the Faith. Annoq: Domini. 1775.

Jacob Nier. Bail.

Abr^m. C. Cuyler, Mayor."

The uniqueness of the following paper is my apology for its introduction here:—

“pitstown June 1th 1770

Sir pay John phillips, the Indian have 3 | 5d or Discount
So Much vith him and Charge the Same to Mr Tisdale
Eddy

This Shall Be towards Nusepaper

To Hones Haner.

On the back of the order is shown its acceptance, and the kind of pay the Indian received:—

“im iahr 1771 Jennavary 1 the	
stabel rum 6	
nite latsan (lodging!) for tow	18
tow quort sayter (2 qt. cider)	1 st
jill rom (rum!)	6
three haf Jill	9 “

Henry Dater, another of the church officers erected the first frame barn in the settlement, in

1771, which is yet in use and promises to last for years to come.

It appears that the patronage of the settlers was given to the Livingston Manor store rather than to the one in Albany, notwithstanding the latter was not so far away. This perhaps was owing to the fact that most of them had come from that place; they had relatives there; the business there was largely in the hands of Germans; and their public road led directly there, while to reach Albany they must cross the river, and then must trade with the Dutch. But about the year 1770 Conrad Hayner and Peter Loose opened a store at a place afterwards known as Platestown, now Tamarack. The first grist-mill was built by Johann Heinrich Gross, (1772,) on the Quacken-kill, where the mill owned by Paul Smith now stands. (1880.) It must have been an unsubstantial structure as tradition reports that all the tools used by the millwright in its construction were a saw, an axe and an auger; and that when the miller had set it in motion, he invariably waited on the outside while the grist was in process of grinding!

The first resident physicians mentioned were Dr. Peter Jacob Prettau and Dr. August Frederick Sandhagen. Dr. John Godfried Knauff

came later, and became one of the most prominent members of the church.

The old log church, which at first met their necessities, after a time needed to be enlarged. They then doubled its capacity by removing one end, and adding a log's-length to it. But, as the years went by, and God prospered the labors of their hands, they began to consider the desirableness of having a better house of worship. About the year 1770 they commenced to agitate the matter and took some steps toward its accomplishment, but for some cause were delayed, and did not really begin the work until six years later. Then, almost suddenly—at least so far as they were concerned,—the unpleasantness growing out of the wholesale waste of tea in Boston Harbor, and other events, precipitating the Colonists' struggle for independence, put an end to their completing their building at that time. We will, however, let them tell their own story. The following paper written in English by Rev. Samuel Schwerdfeger is given exactly as written. It has sewed fast to it the following permit:—

“U. S. Albany, June 22d, 1789.

It appearing that a Number of persons have associated to build a Lutheran church at Hosick in the the Town of

Rensselaerwyck I hereby permit such person as the Elders of the said Church shall by writing under their Hand appoint for that purpose to solicit Contributions for the said Church for the Term of Six Weeks from this Date.

John Lansing Jun^r

Mayor of the City of Albany."

Below, in the Mayor's hand writing, was furnished a blank which was filled and signed:—

"We the Elders of the Said Church hereby appoint Albertus Simon, and Jacob Waeger for the purpose above mentioned.

Samuel Schwerdfeger Min."

John Weger

George Schneider

Nicolaus Bonensteel

Gentlemen, Ladys and Fellow Christians

The members of the Protestant Lutheran congregation on Hosek Road in Renslaerwyk Albany County, take the liberty by the Permission of the Worshipfull John Lansing Junr. Esqr. & Mayor of the City of Albany, (wich Permission is annected to this writings) to address you, and lay their sad and pityfull circumstances before you.

It is about fourteen Years ago, that the said Members of the above Congregation, whilst the Number of them did increase, so that the Block Meeting House, where they used to serve the Lord, was to small for them, and the said Meeting house was not fit for any Worship, for fear it might brake down and kill them, so that the took a Notion of building a Church, and they begone it in the year 1775.

But the disturbance of the War put soon a Stop to it, so that a great many of the said Members were ruin'd & brought to great Distress and Poverty, so that they was oblig'd to leave of building: but now last Year they have

begun again, and dit their utmost Endeavour to finish the said Church.

It was not their Intention in the least at that Time to molest their Neighbours and Fellow Christians, with Collections, for it has the appearance last Fall, as if they should have a promising Crop this Harvest, but that Hope is all lost for the most part of the Grane is kill'd with the Frost, and the Rest is destroy'd by the Insects, and now they have such a heavy Debt to pay, which they are not able to discharge out of their own Pokets: So they are obliged to implore all good-minded Christians who has it in their Hearts to promote the kingdom of Christ to assist them and lay some mite for the said Building of the said Church in the Hands of their Fellow Brothers which they have send for that purpose Namely Albertus Simon and Jacob Weager.

Gentlemen Lady's and Fellow Christians Please to remember, what St. Paul says 2 Corinth: Chapt. 9. v. 7. 8. Every Man according as he purposed in his hearth, so let him give not grudgingly or of Necessity, for God loved a chearfull giver and God is able to make all Grace abound you, that you allways having a Sufficiency in all things may abound to every good Work:

Signed by Order and in Behalfe of the above Said Members.

Elizabethtown formerly Feilstown.

Samuel Shwerdfeger: Clerk."

June the 26th, 1789.

The log church was, perhaps, their first church building. It stood two or three rods south of the frame church "begone in the year 1775," on the same side of the old Hoosic road, where

the house nearest and south of the old graveyard now stands. After the frame church was completed the old church was repaired and changed into a school-house. Three of the boys,^a who attended school in it three quarters of a century ago furnished the writer with much of the matter contained in this history.

Who served the church as pastor during the time intervening between the removal or death of Rev. Mr. Sommer and the arrival of Rev. Mr. Schwerdfeger has not transpired. The following correspondence copied from the Documentary History of New York, Vol. IV, we believe has reference to a pastor of Gilead Church. That it is not the Stone Arabia Church near Palatine Bridge on the Mohawk River appears certain, after having made diligent inquiry, and personal examination of the records of that church and contemporary history of that vicinity. Lansingburgh stands on the Stone Arabia (or "Stone Raby") patent, which included a narrow strip of land, (the south boundary of which began at the mouth of the Piscawan-kill,) extending east to the vicinity of the church, and on which a number of the members lived; and the village was called

a. John and Henry Dater and Henry Clum.

Stone Raby up to the year 1771.^b This, it is almost certain, is the place mentioned in these extracts.

Sir William Johnson wrote to Rev. Charles Inglis under date March 27, 1771, as follows:—

“* * * * Between ourselves (for it should not be Communicated to some people) I should tell you that the German Lutheran Minister at Stoneraby has Expressed a desire to me of taking orders in our Church, & what is more Extraordinary his Whole Congregation desire to become members of the same This Shews what the chh might Expect with due Countenance I intend to mention this affair to Dr Auchmuty to whom I beg my Compliments & that youll acquaint him that I shall Write him by next post.”

In fulfillment of his promise Sir William wrote Dr. Auchmuty on the 4th of April, 1771, as follows:—

“I desired our friend Mr Inglis to mention a Circumstance concerning Religion here that I think you ought to know. The Lutheran Minister at^a Stoneraby, (Lansinburgh) has lately in a voluntary Manner without any previous Arguments to Induce him thereto desired to take orders in the Church of England, and what is much more Strange, It is the desire of his Congregation that he should do so. The great difficulty is That, they will be without a Minister during his absence, and that it will be attended with an Expence which from their great Oeconomy they do not

b. This patent was given to Johannes Wendel by Gov. Thos. Dongan, July 22, 1686. Doc. Hist., N. Y., Vol. 1, p. 473.

a. In his second letter Sir Wm. says *near*.

chuse to Incurr, Especially as they have some Charitable Establishments amongst themselves, that are Chargeable.—If therefore any thing could be fallen upon, or that the Society would take it into Consideration, and that at the same time it Could be Carried through without making much *noise*, It would add the Majority of Inhabitants of a very fine Settlement to the Church, and as they are Foreigners (!) must strengthen their allegiance to Gov't. I shall be glad to have your thoughts on this.”

May 24, 1771, the zealous but cautious Sir Wm. wrote on the same subject, and presents a kindred application from a Presbyterian minister. He says:—

“I wrote you the 4th. of last Month, and amongst other things mentioned the affair of the Lutheran Minister *near* this place.”

In reply Rev. Dr. Auchmuty wrote from New York June the 11, 1771, to Sir Wm. as follows:—

“The Lutheran minister you mention and his people would be a considerable acquisition to the Church, and some method if possible should be fallen upon to send him home for ordination. If he is sensible and of a good character, I make no doubt but, upon being properly recommended, he would meet with assistance from the Bishops. But this he must not altogether depend upon. Suppose (if he and his people continue in the same mind) that you should be so good as to represent his Case, to the Society. and though they will not erect new missions, they may either as a publick Body, or as private persons, who ought to promote the Interests of the Church, make him

a present of as much as will defray his Expences: but this assurance should be obtained before he imbars. I will also write in his favor, and befriend him in everything in my power. I would propose a subscription here for Him, but our people are so often called upon for their money, that I should be afraid to attempt it. As to the Difficulty of supplying his people with a minister in his absence I think that might in a great measure be obviated."

Once more only do we hear of this minister without a name. Sir Wm. says he visited Johnstown and preached to a "Congregation of 500, of whom 250 were communicants." Whether he finally succeeded in obtaining *orders* is not recorded, but the congregation of *Foreigners* never went over, and the *fine Settlement* was not added to "*the Church*."

About this time the church seems to have had no regular pastor, and the more zealous of the members attended Divine service in Albany. The grand-children of Mrs. Eve Brust, whose husband's name was Jacob, whose, (Jacob's) father came here directly from Germany, remember to have heard her frequently tell of walking, with many of her neighbors to Albany, 14 miles, to hear the preaching of the Gospel^a. They, however, did not unite with the church there.

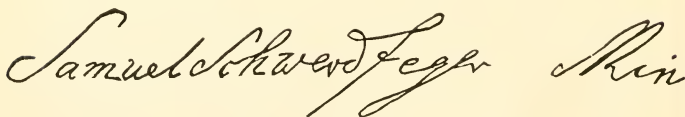
a. The descendants of Catharine Clum who married Valentine Cropsey remember that she often spoke of the same thing, and that there were many going in company and afoot.

Rev. Mr. Schwerdfeger, it appears, was at that time officiating at least occasionally in that church.

CHAPTER II.

THE PERIOD BETWEEN 1768 AND 1792. AN UN-RECOGNIZED LUTHERAN PATRIARCH.

We come now to the period in the history of the church from which the names of the pastors can be given in regular succession. Counting Rev. Peter Nicholas Sommer as the *first*, and Sir Wm. Johnson's protege as the *second*, we name the Rev. Samuel Schwerdfeger,—a facsimile of whose signature is here given,—as the Third Pastor.

A large, elegant cursive signature of Samuel Schwerdfeger, followed by the word "Min" in a similar script.

Having served the Lutheran church in Frederick, Md. for a period of about six years, he vacated that church in 1768, and joined his relatives in this vicinity. In view of the fact that one or more of his brothers lived here at that

time, it is altogether probable that he went from here to Frederick, which supposition is strengthened by his having been recommended to that church by Rev. Mr. Hartwick whom he succeeded. He did not take charge of Gilead until three years after his arrival. Certain "memoranda" found on a separate page of the Church Record, were evidently inserted after he had become pastor, and indicate that he was exercising his ministerial functions at that time in Albany and Schodak. These memoranda are in German, and record the baptism of seven children of Nicholas Michel and wife Anna Barbara, (nee Hoofnagle,) of Schodak, Albany County. The first was baptized in Schodak, Aug. 24, 1768; the second in Albany "in the English Church;" the third by Rev. Mr. Hartwick, in Albany; and the other four "in the house." All, except the third, by Sam Schwerdfeger, (as he signs the record.) These parents were members of Gilead.

We date his settlement over this church in the autumn of 1771, and credit him with having saved the church from being turned over to the Church of England.

It is to be regretted that the church in Albany has no records dating further back than 1784, for

it seems almost certain that both he and Rev. Mr. Hartwick had more intimate connection with it than as mere visitors. His name occurs in connection with the dedication of said church, Oct. 22, 1786, and he is called "Professor Schwerdfeger, of Hoosic." Again, on Nov. 21, 1790, he administered the Lord's Supper there, and his residence is again given as Hoosic. He however resided in a house on the church land, which stood about six rods north of the old log church, on the west side of the road as it then ran. (See map of survey, p. 41.)

The following instrument of writing will show that at that time, and two years previously, he was in charge of Gilead.

"Ranselaerswyke June 8th. 1780.

Then received from the Elders of the Lutheran Congregation at Hosick Road the Sum of two Pounds six Shillings and eight Pence, it being for Interest of a certain Bond in Behalfe of the Reverend Samuel Swerdfeger for two years on their Part.

his

Adam A Z F Zufelt"

mark

The records in the oldest Church Book in our possession he began to make in 1777. They are in Latin, and show that between Nov. 7, 1777 and July 8, 1792 he administered the rite of baptism to eighteen hundred and twenty-four

children. Of these there were 17 twins, 2 triplets, 9 negroes and 14 papists. He devoted more space to the recording of Negro baptisms than to others ; a specimen of which is here given:—

“N. B: 1792. 27 Jan. baptizati sunt nigri, numeri. in Servitute Johannis Schneiderii. 1st. ambo aetatis 12. Ann: nomen est Johannes. et 2d. ambo aetatis 7 Ann. nomen est David; Sponsores fuerunt Johannes Schneider & ux: eg Catharina. 3d. ambo aetatis 5 Ann: nomen est Jan-netgen. Sponsores fuerunt George Fek et ux: eg Catharina.”

At the baptism of Maria Rensselaer, daughter of Heinrich and Susanna Gordinier, born June 6, 1789, and baptized 19 days subsequently, the sponsors were the Patroon, Stephen Van Rensselaer and his wife Margaretha, (nee Schuyler.)

On the 15th of Feb., 1790, Martin Van Buren and his wife Catharine presented for baptism their child Maria, on which occasion John Van Buren and his wife Maria stood sponsors for the infant.

The passion for poetic, or at least fancy names, now so prevalent, is not a development of this progressive age, but raged to a considerable extent in the earlier days of this church. It is fortunate, however, that names easier to write and pronounce, if not prettier and more eupho-

nious, are now fashionable. We cannot refrain from giving a few here, culled from the first pages of the record, in the column headed *Infantes*, which will serve to show that our ancestors were not inferior to their posterity in taste and inventiveness. Among the names of girls we find—Volckya, Aeltzia, Bedgra, Johannetya, Appolonia, Kissia, Jacobina, Williambe, Maica, Stephanna, Dannetta, Danega, Diadema, Arratya, Sisbrand, Durehy, Coelia, Mindwell, Hopestill, Thankful Prefix, &c., and among the names of boys—Charity, Dirk Abraham Van Der Kern, Sydneyvender, Zwilling, Bubner, Umphretus, John Moor Andrew, Job Moses, &c.

Soon after the settlement of Pastor Schwerdfeger over the church, the “disturbance of the war,”—as he calls it,—came on, and its progress was seriously retarded. Situated, as it was, near the head of navigation on the Hudson, and on the line traversed by the contending forces between New York City and Canada, they naturally suffered many and grievous annoyances from both sides, but principally from the tories. From the first shock of conflict, east of them, in and around Boston, to the battle of Bennington, in sight from high ground and a few miles on the

north-east; and the battles just across the river, between the patriot army and that of Burgoyne; and later, they were in constant dread and danger, many abandoning their homes, while all farm work was virtually given up. A few incidents, never before written, may be introduced here.

Emmissaries of the British government came among them, who easily persuaded many of the simple people to side with the royalists, but the majority, principally Germans, espoused the cause of freedom, which made it necessary for such as had joined with the tories to flee the country.^a This gave rise to the separation of families, the disruption of the harmony hitherto existing in the Church and community, and a deadly enmity which led to acts of violence perpetrated by the vengeful tories as opportunity offered, in which they sometimes had the co-operation of Indians.

On one of several occasions when mixed bands of them invaded the almost deserted settlement, an Indian discovered a babe in a cradle in one of the houses, and, strange to tell, sought to hide it by hastily putting the sleeping infant on the floor and turning the cradle over it, but one of

a. See p. 47.

King George's faithful subjects finding it, thrust it through with a bayonet.

When Burgoyne's army approached, and General Schuyler with his forces fell back from Fort Edward to the Islands at the mouth of the Mohawk, the people on this side of the Hudson took refuge in Lansingburg. Abner Roberts, a member of Gilead and an officer of the Continental army, anxious to visit his home, (now in possession of Jas. L. Roberts, his great-grandson,) and, not apprehending any serious danger, crossed to Lansingburg, and alone rode leisurely away. He had barely reached the top of the hill—now the sand-bank just outside the limits of the city of Troy, east,—when he was ambushed by a band of tories, killed and scalped. Several days afterwards his mutilated remains were found where he had fallen.

About the same time they captured a lad named Johannes Brust whom they bound fast on the back of the horse he was riding and turned him loose. The horse being gentle carried him safely among friends, and he was soon released unhurt.

Bald Mountain, recently occupied as a signal station by a corps of government engineers employed in the coast survey, was a favorite resort

or rallying point for these predatory bands. From its summit they not only had the advantage of a wide view of the surrounding country, but the valley of the Hudson for miles north and south lay open to observation, the importance of which, in carrying out their nefarious schemes, they fully appreciated and employed. Near a perpendicular rock on the west side of the mountain and near the highest point, tradition says, a young soldier was murdered, whom his tory captors charged with being an American spy, but who most likely belonged to the settlement around the church, and who was going to or returning from his home.

As early as 1770 preliminary steps were taken to build, but for lack of funds and perfect agreement as to the necessity of undertaking it just then, the work of the carpenter was delayed until 1775. Then they began the work, borrowing of Adam Zufeld fifty pounds, for which amount Martin Frœlik, Barnet Zipperle and Nicholas Mickel, church wardens, gave a bond dated Nov. 20, 1775. This bond was not discharged till after the monies secured by permission of the Mayor of Albany enabled them to satisfy all claims against the church. The war for independence then coming

on caused the suspension of the work, so that it was not finished for occupancy before 1788. The carpenter's receipt in final settlement is here given:—

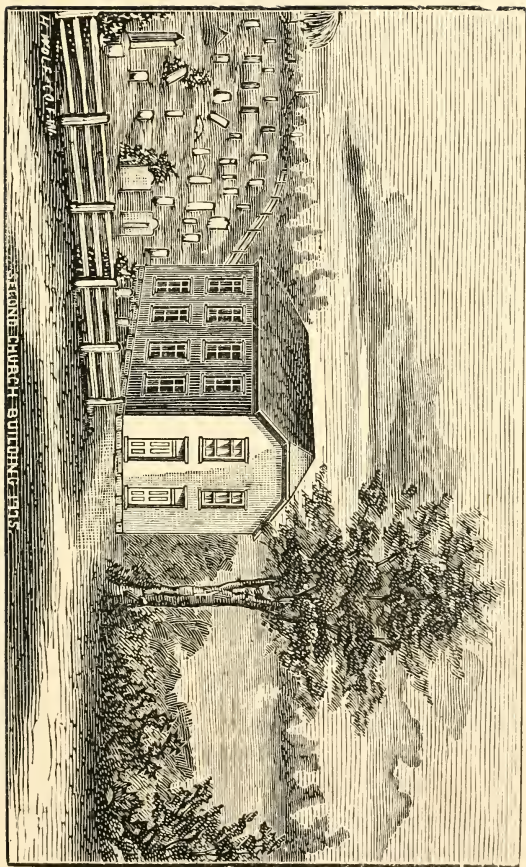
“December 13th, 1788.

Received of John Weager and Georg snider fifteen Pounds seaven shillings and six Pence in behalf of the church it being in full of all accounts on book Bond or Obligation from the beginning of the world to this Day I say Received by me

Samuel Collamer Carpenter.”

This building stood between the Log Church, then in use as a school house, and the graveyard in Haynerville. It was sold to Leonard Sheffer, in 1822, for the sum of twenty-five dollars, and was removed to the opposite side of the old road, where it yet stands, having been used as a barn for the last fifty-eight years, and gives promise of remaining yet many years, as its substantial timbers exhibit no signs of decay. The framing seems to have been done piecemeal. Every stick of timber was hewed, even the braces, no two of these being of the same length. The cost of building cannot be given. Samuel Collamer having completed the house, on the date above given, turned it over to the church council, consisting of John Barnett,^a Jacob Wae-

a. Now written Bornt.



H. WOLFSCOTT

SECOND CHURCH BUILDING 1915

ger, jr., Casper Frets and Sebastian Lohnis. It was 35 feet long and 28 feet wide, with a story 18 feet high.

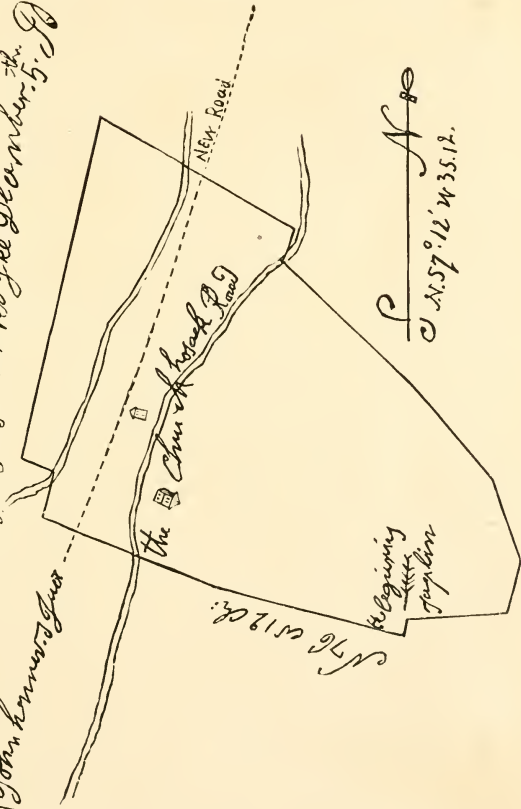
The inside was very plain, the pulpit being the only ornamental thing. This was made after the style of those days, high, and was reached by a stairway on either side, one for the preacher to go up, the other for him to go down, probably! because the space within the pulpit was inconveniently small to hold two persons at once. There were galleries on three sides. Within a short time it was found that the capacity of the church was inadequate to the accommodation of the public. The population of the neighborhood increased gradually, and it became necessary to either enlarge the building or economize the space already at their disposal. They therefore decided on the re-arrangement of the pews, and the removal of the stairways leading into the galleries. They then had a stairway constructed on the outside. This proved to be an unsubstantial affair, and occasioned an accident, fortunately of a character only annoying. One Sunday, at the close of the services, when the last of the boys and men had descended, and before any of the women had had time to follow, that stairway came down with a crash, thus imprison-

ing the ladies till a ladder could be brought from Mr. Dater's, about a half mile distant, upon which they were safely assisted to the ground, amid noisy demonstrations of delight on the part of the younger portion of the congregation, particularly the boys. In those days great care was taken of the vessels of the sanctuary and the alms-money, as the Sunday collections were called. Adam Lohning was commissioned to construct a chest of sufficient dimensions to hold the said vessels and alms-money, for which service they paid him six shillings. His receipt for which, dated April 25, 1776, should have been copied here, but the German in which it is written is so *high* as to baffle the translator, and no types in any language could be depended on to give it. If the chest was as cunning a device as the receipt, it must have been a pride and wonder to the church. In one respect, at least, it was deficient; it was not burglar proof. For years and years it stood in the gallery of the frame church, and then in the first brick church, but finally it was broken open and rifled of what money was in it; the vessels were left. Its last service was to be filled with Sunday-school books, and sent away bearing a donation from Gilead to some needy mission school. The chest now in

use, which corresponds very nearly in dimensions with the Ark of the Covenant of Temple times, was then procured and rendered secure by having three strong locks put on it. Each of the three Trustees took charge of a key, each lock and key being different, so that unless all were together that *white pine* chest could not be opened. They never, however, ventured to put it in the church. It has three compartments and a "till," the middle compartment receiving the collections, which the Treasurer introduced through a hole in the lid. If their contributions corresponded with the size of that compartment, they must have been immensely more liberal than their posterity.

The piety of the members of the "Lutheran Church Gilead" a century ago, or, at least their devotion to their Church, challenges our admiration. Who now could be prevailed upon to wade through deep snow for miles to attend Divine service in mid-winter, in a house where neither stove, nor furnace, nor any other heating device was countenanced? Not until the year 1797 was such a luxury as a stove introduced, and then at the imminent risk of disrupting the congregation. The innovation was bitterly opposed by some when suggested, and much angry feeling

The Lane that is laid out for the Church on horseback Road
 in the last manner of Rensselaer was by Deed of the 5th of Dec. 1787
 John Knapp & Sons



C N. 57° 12' W 35.12.

was engendered and exhibited for a time when the stove was set up, but increased comfort soon extinguished opposition. Jonas Smith, whom God hath continued in our midst to a ripe age, remembers having heard his mother tell of carrying her children through cold and snow, a distance of three miles to that unwarmed church, to sit through services lasting almost the entire day. In an enumeration of articles of "Estate Real and Personal of Gilead Church, of the Lutheran Congregation of Feilstown" we find set down "on stove." Uncle John Dater, removed to his reward in 1877, engineered that stove when a little boy, always going to the church early on Sunday, and doing without his breakfast so as to make sure that grumblers should not complain of the stove as a failure; and once came very nearly setting fire to the church by the parting of the pipe, while the stove was crammed with dry pine wood. One other incident connected with the ante-stove period we introduce here, (and similar occurrences marked nearly every Sabbath service.) On one occasion, in mid-winter, fourteen babes were baptized, and with their parents remained throughout the services. These things are recorded in honor of the earnest and faithful men and women from whom the worshippers of to-day

are descended; who, in defiance of wintry storms and summer heat, forsook not the assembling of themselves together about the altar of their God and Savior. In the midst of all their exposure and discomfort, they yet brought to the baptismal font an average of one hundred and twenty-two infants in each year from 1777 to 1792.

GLEBE LANDS.

(See Survey, page 41.)

Under the colonial government of the province of New York, the Lutheran Church could not hold property in its own right, as in 1764 it had been refused a charter of incorporation. The land, therefore, on which the church, parsonage and school-house were located, and which had been in their possession from the time of settlement, was theirs merely by sufferance of the Patroon, who, so far as any legal claim outside of the power vested in him they might have sought to set up, could have dispossessed them. He, however, generously secured to them the tract of about sixty-four acres, a survey and diagram of which, made by Michael Vender Cook, (founder of Cooksborough,) Dec. 5, 1787, is given on the opposite page. After the passage

of an Act concerning the Incorporation of Churches, by the Legislature of the State of New York, in 1784, it became necessary to conform to the law by electing Trustees. (Up to this time that office had been vested in the Deacons, who were called Church Wardens.) Accordingly a meeting was held, and Sebastian Lohnes was elected Trustee for one year, John Haner for two years, and Dr. John Godfrey Knauff for three years. To them a new and sufficient deed was then made by the Patroon, Stephen Van Rensselaer, dated Aug. 6, 1790^a. After the location of the church had been changed, and a new building erected, the north half of this land was divided into sixteen lots, which were rented to as many individuals from year to year. When, to whom, and at what price they were finally sold is not known, but this part of the tract is now owned by Franklin Derrick. The south half, containing thirty-two acres, was sold to Leonard H. Sheffer, July 9, 1819, for the sum of nine hundred and thirty dollars, power to do which having been conferred by Hon. James Kent, Esq., Chancellor of the State of New York.

Another lot of ground containing about fifty

a. See Appendix.

acres, (now owned and occupied by Mr. Uriah Sheffer,) was at first donated by the Patroon to the Church, but afterwards conveyed by deed, dated June 19, 1795, to Dr. John Godfrey Knauff. All deeds were made by the Patroon, because Glebe lands were donated conditionally, hence only he, or a Chancellor of the State could empower a Church to sell. To save trouble he issued a new deed. This land was, in less than a year—March 1, 1796,—again transferred to the Church. Jan. 2, 1802, Rev. Anthon T. Braun purchased it, the price paid being three hundred pounds. After the death of Pastor Braun his widow surrendered it to the Church, which then sold it to Martinus Haner.

This land was secured by the Church for the use of the Pastor, and on it a new parsonage was built; the old one in Haynerville was rented. The stone for the foundation walls were purchased from Anthony Derrick—or “Andoni Derck,” as he wrote it on the contract. The Trustees paid for 142 loads at 3d. per load. To have these conveyed to the site of the new parsonage a *bee* was made, and all the cost incurred was for “refreshments” served from a “Gudge.” (Jug!) Where procured and at what expense to the

Trustees is shown by the following receipt filed with other Church papers:

“Troy. January 24th. 1793

Mr. Bosjohn Lones.

(Trustee Gilead Church.) Bot— of Benj & S. Covell

2 Gal. New Rum 6d— £ 0—12—0

Rec'd payment in full.

Benj & Silas Covell.

The Church also owned a house and lot in the “village of Troy,” purchased from Jacob D. Vanderhuyden, as the receipts here given show:—

“Received Feby. 18th. 1792 of Johannis Hanor Ten pounds in part the Consideration money of a Lot of Ground sold the Trustees of the Lutheran Church in Troy
Jacob D. Vanderheyden”

“Received Feby. 18th 1792 of Johannis Haner Twenty Shillings for writing a Deed of a Lot for the Lutheran Church in Troy
John Woodworth.”

This property was sold in 1797, for the sum of sixty pounds.

Of real estate subsequently acquired for Church purposes, mention will be made hereafter.

Whether compulsory or not upon Churches to have a seal, this Church has all along been thus equipped. The first,—as we suppose it to have been,—has left but one impression, and that so indistinct as to be barely decipherable. It was circular, one and one-eighth inches in diameter; the device being a Church with a spire, in the

centre, and around the edge, in German, the words—„Ev.-Luth. Kirche Gilead.' The one now in our possession was made to order in 1814, but has seldom been affixed to anything. It is here given.



Besides the Elders, Deacons and Trustees, in the days of Pastor Schwerdfeger and later, the Church annually elected two other officers; a clerk, or precen-tor, and a collector. Both of these received

a stipulated salary, for which they receipted to the Trustees. In the frame church the clerk had a seat or desk specially adapted to the requirements of his office. It was on the right side of the pulpit, and, in one of the bills rendered, it is stated that it was painted "a mohagony colour." The duties of the office was to lead the singing, and to assist the Pastor by leading in the responses of the introductory service. The collector's duties are indicated by the name, and corresponded with those afterward required of the church Treasurer.

During the war of the Revolution such as ad-

hered to the British crown removed to Canada. Few ever returned. These refugees were the founders of the Lutheran churches there, which were subsequently strengthened by immigration from this and other settlements, by Germans.

The following facts furnished by Mr. Jacob S. Marselis, gleaned from Croil's History of Dundas county, Canada, and obtained from Mr. C. De-Castle, who married a grand-daughter of Pastor Schwerdfeger, close the record of the life and labors of a man of marked ability, who spent more than forty years in this country, in the faithful service of God in the ministry of the Lutheran Church, and who, except the brief mention made of him in connection with the churches at Frederick, Md., and Albany, N. Y., has never been accorded the place he deserves among the Patriarchs of our Church in the United States.

The above named history, under the heading—"The Lutheran Church," says:—

"In connection with this church, we shall first state what we believe to be a historical fact, one which cannot fail to be interesting to every Protestant in Canada, i. e., that the first Protestant church that was built in all the Canadas, from the Atlantic to the Pacific, was built at Williamsburgh. The Lutherans of Williamsburgh, in 1789, commenced to build a frame church 60 by 40 feet. The winter setting in earlier than usual, the frame was not raised that

season, but in March, 1790, it was commenced anew, and at the same time they sent an invitation to the Rev. Samuel Schwerdfeger, who resided near Albany, to be their Pastor. This he accepted, and arrived in Williamsburgh in June, 1790, and by him the first Protestant church in Canada was that same year consecrated to the service of Almighty God. Its name was Zion's Church. In the church books it was called the German Protestant Church. The English called it the Dutch Church. A second church was built by the Lutherans in the township of Matilda, in 1792. Mr. Schwerdfeger officiated in both these churches, exclusively in the German language, and died at his residence in Williamsburgh in 1803, having officiated for nearly fourteen years, very acceptably to the people. Both he and his wife, Anna Dorothea, were interred in the Lutheran burying ground in Williamsburgh, with some of their children, of whom there were six sons and one daughter."

In one point, in the quotation above given, the historian is at fault, viz: the date of Rev. Mr. Schwerdfeger's removal to Canada. Nov. 21, 1790, he administered the Lord's Supper, in Albany, to 11 communicants, and his records in Gilead's church book are carried up to July 8, 1792, and there is nothing to show that he vacated this church prior to that date; then, however, his records cease.

CHAPTER III.

FROM THE REMOVAL OF PASTOR SCHWERDFEGER TILL
THE DEATH OF REV. A. T. BRAUN.

After the departure of Mr. Schwerdfeger and before the settlement of the next regular Pastor, receipts for salary, and the baptismal record show that two men,—

Frederick Meier.

George Siegmund Liebich

Frederick Meier and George Siegmund Liebich served the church *pro tempore*; the former from April, 1793, to April, 1794; the latter only on three Sundays.

In 1794 the Zion's Ev. Lutheran Church was organized in Greenbush by Rev. Anthon T. Braun, then Pastor of the Church in Albany, in connection with which two churches he supplied

Gilead for one year, during which time he administered the Lord's Supper once, baptized thirty-five children, and confirmed twenty-eight persons, ranging in age from 12 to 25 years.

THE FOURTH PASTOR.

Aug. 31, 1795, the following call, which is in his own handwriting, was issued to Rev.

Georg Joseph Wichterman.
Pfarrer

“Be it known to everybody, and especially to those whom it may concern, that to-day, on the date below stated, the following agreement between the Most Reverend Mr. Georg Joseph Wichterman in the first part, and Petrus Hoener, Johannes Schmidt, William Conrad and Jacob Brust, jr., Elders and Deacons of the evangelical lutheran parish of the Church Gilead in Troytown in the second part and their successors in office, has been resolved and settled upon, viz:—

1. Rev. Georg Joseph Wichterman herewith and by virtue of this, to the second party and the parish to them entrusted, to serve as evangelical lutheran preacher, and to preach from the date stated below, every year on eighteen Sundays in the Church of Gilead; the holy days, which shall be divided equally with the other churches that Rev. Wichterman serves, shall be observed without cost, and in addition during summer, if not prevented by the weather or other inevitable circumstances, on said Sundays he shall catechise the children also.

2. When a sick or aged person or persons of this parish

cannot come to church, and should still wish to receive the Holy Communion, then shall it be the duty of Rev. Wichterman, if so requested to go to such person or persons and give them the said Communion.

3. He shall confirm, and when members of this parish wish to be instructed the same as those to be confirmed, then shall they appear before the aforementioned preacher, as often and as many times as he shall consider necessary.

4. He shall not refuse the Holy Sacrament of Baptism to such members of the parish as desire it; but should there arise any doubt or objection in regard to it, then shall the decision of it be left to the Church Council.

5. After the proclamation of betrothed persons has been made three times, he shall marry the same, providing no gainsaying or doubt arises. In such a case, the decision shall also be left to the Church Council.

6. Divine service on Sundays shall commence about 10 o'clock in the forenoon, inevitable prevention excepted.

7. Mr. Wichterman shall receive annually for his services, to be counted from their commencement, to be paid semi-annually Eighteen Pounds New York currency, i. e. Thirty-six Pounds [\$90.00] every year as salary, for the *three* succeeding years; if found competent, then shall a call for his lifetime be given him, besides 20 bushels of oats, and 13 hundred-weight of hay, as also 30 loads of firewood annually.

8. Mr. Wichterman shall have the use of the cleared land belonging to the church as long as this call lasts.

9. There shall be found suited to his rank, for the aforementioned Mr. Wichterman, a suitable dwelling.

10. Every one who shall get married in the parish shall pay not less than one dollar, and every one who has any-one baptized, shall pay one shilling and six pence if it is done in the church, or in the house of the preacher; out-

side of the parish :—i. e. those who do not contribute to this call, shall pay for marriage twelve shillings, and for a baptism three shillings.

But should the preacher be called away from his house to marry or to baptize, then shall he be paid besides this, one shilling for every mile he travels, except when a necessity in the parish requires this, then shall no charge for travel be made.

11. For every funeral sermon a dollar shall be paid by the employer.

12. Every one shall pay four shillings to be confirmed.

13. Everything else not herein named, but contained in our on June the 6th, 1791, revised ordinances of the Church, shall be added to this, shall also by the above-named Mr. Wichterman be signed, and shall be as binding as if literally herein incorporated.

14. This call shall commence on Oct. 1st, in the year 1795, and shall end on Sept. 30th, in the year of Christ, 1798.

In witness whereof both parties have hereunto set their hands and seals, in the Town of Troy, in Ranselaer County and State of New York, on the 31st. of August, 1795.

P. S. One half of the expenses, which Mr. Wichterman shall have for the purpose of going to Troy shall be paid extra.

GEORG JOSEPH WICHTERMAN,
Evang. Lutheran Preacher.

Elders,	}	JOHANNES SCHMITH
		PETRUS HENER
Deacons,	}	JACOB BRUST
		WILLIAM COONROOD."

It might not be inappropriate to remark here that to this call may be traced some of the cus-

toms which yet obtain in the congregation, but a schedule of prices for ministerial acts is no longer regarded as important and never embodied now in a call.

We have no knowledge of Pastor Wichterman previous to 1795. In that year his name appears among the communicants in Albany ; but for the reason that his wife's name does not occur in the same connection, nor anywhere in the list, we think he did not reside there. That he had a wife we learn from the record he made of the birth and baptism of his daughter Anna Catharina who was born March 9, 1796 and was baptized the same day. His wife's name was "Anna, (eine geborne Prosiuss".) By request of Pastor Braun, he came to Gilead with a view of taking charge, as the number of Churches under the care of the latter overtaxed his strength. In June, 1795, he began his labors here, but his services under his call did not begin till the 1st of Oct. following. The house occupied by Dr. John Godfrey Knauff, who about this time removed to Albany, and became the first organist in the Lutheran Church there, seems to have been "suited to his rank," and it was secured for him. Whether, as guaranteed by the contract, Pastor Wichterman received, at the end of

three years, an unlimited call or not, does not appear; at any rate he vacated the Church in July, 1801, after having served six years. From this it is inferred that in the issuance of a new call, it was decided that instead of unlimited calls, it would be wiser to make them for *three* years, a custom, which if departed from at any period in the history of the Church, was restored, and is now observed. During the six years he baptized 358 children, which is the only record he made in the Church book. Disregarding the example of his predecessors he discarded Latin and substituted German in said record, using English letters, invariably adding the syllable *in* to the names of females, which makes familiar names look odd enough to us, for instance Brust, Clum, &c. are written Brustin, Clummin, Conradin, Daeterin, Hoenerin, Springerin, Schmitin, &c.

In stature he was short and correspondingly slender. As those in the front seats could barely see his face over the top of the pulpit, when he stood up, it became necessary to have a properly proportioned box made for him to stand upon while preaching; consequently he occasionally disappeared altogether from the view of his audience as he happened to need more surface

than the box afforded, hence he often found it necessary to reprove the younger people for levity—(for they would laugh when the dominie fell off the box,) which he did with directness and great force. His delivery was rapid and impassioned, his gestures energetic rather than graceful, and his manner nervous. He was withal pompous and opinionated, and bore himself with such a magisterial air as directly begat dissatisfaction among the people generally. He persisted in wearing a three-cornered hat years after they had gone out of date, but finally had to give it up, for, when in 1818, he preached once in the then new church, he and his peculiar hat had parted company. He was one of the twelve who in 1803 signed “The Ministerial Constitution of the Evangelical Lutheran Churches, in the State of New York, and in Adjacent States and Countries.”

While pastor of Gilead, he also served the West Sandlake Church from June till September, 1800. Perhaps he also preached at Schaghticoke, but we have failed to find any records there dating so far back.

By an act of the Legislature passed April 6, 1784, it was made obligatory upon Churches to render annually an account of all estates, real

and personal, in their possession. For some cause, most likely lack of information, no such account was rendered by this Church before 1794. As this had to be done in English, as he supposed, it shows that Pastor Wichterman was somewhat of an English scholar, as witness the following from his hand :—

“Account of the Estate real and personal of Gilead church of the Lutheran congregation in Town of Troy, Ranselaer County & State of New York

Real Estates	{	a Church
		a Schoolhouse
		Sixty four acres of Land more or less
		a House for the Minister, a Stable and fifty Acres Land

PERSONAL ESTATES

Five Books of Lectures, or Sermons

Two Table Cloths

On Table

One Book of Records of Baptism

This Book of Account &c.

on Stofe

Instruments	{	a pewter Chalice
for the		a pewter Box.
Lord's Supper	{	a Purificatory
Instruments		a Tankard
of Baptism	{	a pewter baptismal Bason.

Burial Instruments	{	a pick Ax.
		a Hoe.
		a Spade
		two Ropes
	{	a Bier

of Cash July 8 the 1796 £4-16-9½ seeh the Account 1796. a House Lot at the Village of Troy sold for sixty Pounds paid those that abov mingert Lot. of Stones of the Valve of £8-0-0 "

The great care with which the above account was made out is evidenced in that it was written in a hand about four times larger than his ordinary writing, and every letter stands disconnected. It was no doubt copied from the paper forwarded to the authorities into the book, and punctuation points forgotten.

He wrote in a hand so diminutive that as many as seventy-seven baptisms are recorded on a page of ordinary size, one line being given to each name; and on six pages are 358—all he recorded, including numerous erasures and with space to spare. What became of him after his resignation cannot be told. March 2, 1813, he performed a baptism, and in May following five more. Then again in Sep. 1818, he baptized one child, (Magdalena, daughter of Geo. and Maria Haner,) on which occasion he also preached. It seems, therefore, if not residing in the bounds of the parish, he was yet in the vicinity. These last records of his were made with the nervous hand of age or disease, and he must soon have passed away to his reward, while his ashes rest in an unknown grave.

The Fifth regular Pastor was Rev.

Anton Theodor Braun, P.S.

who, if not one of the organizers, was one of the early members of the "Ministerium of New York."

Previous to the settlement of Rev. Mr. Wich-terman as Pastor, as before stated, he, (Braun,) came up from Albany and for about a year preached occasionally, instructed the young people in the Catechism, confirmed a class of twenty-eight, and administered the Sacrament of the Altar to eighty-nine communicants Sep. 28, 1794. Previous to this date he supplied the Church in Schoharie for two and a half years, then again from 1799 to 1801.

Having ministered to the Church in Albany about six years, he resigned in 1800. At the same time he suspended his labors in the Zion's Church, Greenbush, but resumed them at the time he removed to Gilead. From 1794 till 1802, he lived near West Sandlake, between which dates he was married to Maria Uhline, a member of the "Zion's Kirche."

Nov. 6, 1801, the following call was tendered him, which he accepted:—

"In the name of the Archshepherd Jesus Christ, Amen.

We the underwritten Trustees, Elders and Deacons of the Evangelic Lutheran Church Gilead, in Troytown, Rensselaer County, and New York State, convinced of the necessity among us for instruction in Religion, and

the observance of Public Worship, hereby solemnly appoint, by virtue of our office, and in the name and with the consent of the members of the above named Church and Parish the Reverend Mr. Anthon T. Braun, as our regular Pastor, Preacher and Overseer of the Church and Parish in spiritual things, for the purpose the pure, sound, Evangelical Doctrine built on the ground of the Prophets and Apostles, whereof Jesus Christ is the corner-stone, publicly and faithfully to preach, to maintain, and to diffuse, in harmony with our unaltered Augsburg Confession; the Holy Sacraments to administer, according to the command of Jesus, on the regular Sundays, health permitting; to conduct the public worship in the above named Church, and afternoons, when the weather permits to give Christian instruction to the young, and others who may be present, and the instructed to confirm; to visit and to comfort the sick where and as often as required, and when requested the Holy Communion to give them; the marriage ceremony to lawfully perform, as also every duty of the ministry, without regard to Person, to perform with fidelity and zeal, so long as his doctrine and deportment agree with the Word of God, and should there in these cases a contention arise between the Preacher and the Parish, which may God forbid, to bring the matter of dispute before the Reverend Ministerium of this State, and let the same render judgment:—and lastly to call a meeting of the Church Officers for consultation as often as it shall be necessary for the welfare of the Church and Parish.

And because it is the Command of the Gospel that those who preach it shall therefrom derive a support, and because justice demands it that Parishes provide their Pastors with a worldly support, therefore do we, the officers of the above named Church, the Trustees, Elders,

and Deacons hereby solemnly promise, bind ourselves, and make it our duty, as well as our successors in office, in connection with the members of the above-named Church, annually and every year, from the first of January in the year 1802, as long as Mr. Anthon T. Braun shall be our preacher, to pay him or his order, or order to be paid Fifty Pounds in New York money (\$125.00) in semi-annual payments, to preach every third Sunday, or holy day as it may happen, in our Church Gilead, except when attending the Ministerium of this State; in that case the united parishes shall on such Sunday divide the loss. The preacher has also the privilege only for himself, to take fire-wood from the Glebe land.

All this do we confirm with our seals and handwriting. Troytown, Novem. the Sixth, the year of Christ one thousand, eight hundred and one.

Delivered and signed	WILLIAM SMIT	[seal]
in presence of	ISAAC FILE	[seal]
JACOB BRUST,	MATTHEWS BRUST	[seal]
GEORG BRUST.	JOHANNES BRUST	[seal]
	GEORG SCHNEIDER	[seal]
	JOHANNES FINKLE	[seal]
	FREIDERICH HENER	[seal]

I certify that this writing is a true copy of my Appointment.

ANTHON T. BRAUN, P. L.^a

(One peculiarity of the above article of writing, which is the production of Mr. Braun, consists, it will be seen, in the length of the sentences, there being but three *periods* in the punctuation of the article proper.)

The new parsonage, to which reference has been made, was built in 1793. Into that he

removed from Sandlake at once, and entered upon his work zealously. Within a few days he administered the Lord's Supper to a large number of communicants.

Thinking it would be pleasant, and advantageous pecuniarily to have a home of his own, in less than two months after his removal to the parish, he purchased the Parsonage and land connected with it, (50 acres,) for which he was to pay fifteen dollars per acre. He had little money, but expected to save enough annually from the salary and products of the farm to make his payments, so that being granted all the time he desired, he became owner of an excellent home. The Trustees made him a deed dated Jan. 2, 1802. This proved defective on account of the estate being Glebe-land, hence, at a congregational meeting held Dec. 6, 1810 it was decided to "surrender the title and conveyances back to Stephen Van Rensselaer," and a petition was drawn up and signed by most of the electors present, asking the Patroon to convey said premises to Pastor Braun, which he did soon afterwards. The Dominic having given his obligation for the whole of the purchase price, \$750.00, failed to discharge the interest, the Trustees, therefore, moved by charitable feeling perhaps,

or, it may have been, the knowledge of the invalidity of the deed given, resolved to release him from the payment of interest up to Jan. 1, 1810. He continued in possession of the property till his death, which occurred in 1813. Three months subsequent to the death of her husband, the widow, Maria Braun, with the other executors, viz: Daniel Simmons and Laurence Wetherwax, surrendered the property to the Church, the Trustees being authorized to pay her the sum of three hundred dollars, and in addition they pledged themselves to pay, not only the three month's salary due her husband at the time of his death, but an additional quarter's salary as a gratuity. They also gave her an article of writing securing to her the possession and use of the property for one year from the date of Mr. Braun's death, without pay or compensation of any kind, except to restrain her as follows:—

“She, the said Maria shall and may plow and sow the lot on the east side of the road, which is now planted with indian corn, with winter grane, and nomore of said farm is to bee plowed this year, and who, she, the said Maria is to commit no wast on said farm, nor suffer the same to be dun, nor Cut no green timber, only for the use of said farm, it is further agreed by and between the parties to these presents, that she, the said Maria Braun is to improve the above discribed farm untill the first day of April next.”

When the widow removed in 1814, the property was sold, as before stated, to Martinus Hayner, since which time the Church has had no claim on it

The parsonage stood several rods east of the spot where the farm buildings now stand, and on the Hoosic road as it then ran.

From the time of the establishment of the Church till near the close of this century, the Germans in all the territory east of the Hudson river, from opposite Albany and north and east as far as they had settled, and many from west of the river toward Schenectady, had a nominal connection with Gilead, it was their Church-home; they attended services here, had their children baptized and were recorded as communicants here, which accounts for the very large communicant list. Evidently but a small proportion were regular in their attendance, for the church building was far too small to have held the half of them had all assembled at one time. When organizations were effected at West Sandlake and Schaghticoke, the membership became nearly equally divided among the three points, hence about two-thirds were withdrawn from Gilead.

The congregation, although the services were

conducted in the German language, had besides Germans a considerable number of other nationalities, including negroes. There is one record where a white husband and a negro wife had a child baptized. Slavery was not abolished in the State of New York until years after the death of Pastor Braun. Many of the families in the Church owned slaves, among them John Haner, jr., one of the foremost members of the Church, who had succeeded his father in the hotel business, dealt also in that kind of property, which is mentioned to afford an excuse for introducing the "Notis" here copied, and which was preserved among the papers of the Church which he had in his keeping.

"in the Down of Droy May the 16 : 1803

Notis is here by given that I Master

John hayner has Anigrowinch for

Sale about Dwentytooyarse old he

Lives gust this site the Dutch Mithen

house on the hosick Rote "

When Pastor Braun resigned the Albany Church, he retained Zion's Church, West Sandlake, where he then resided, although he suspended preaching there for some time. After his removal to Gilead he took charge also of St. John's, Schagticoke, which it is supposed he organized. These three churches then became a

pastorate and so continued till the time of Rev. Mr. Senderling.

Pastor Braun is said to have been a man of fine abilities and attainments; an indefatigable worker, firm in his convictions, consistent in his principles, mild in manner, forbearing toward the erring, and kind-hearted to a fault. He secured universal respect toward himself as a Christian gentleman and faithful shepherd. He excelled his predecessors in the care he displayed in the keeping of the Church records. He died March 19, 1813, aged 61 years, having had charge of the Gilead Pastorate ten and a half years.

The Episcopalians up to this time, if we may credit report, whenever opportunity afforded, manifested considerable interest in this churches affairs; a minister of that denomination filling occasional appointments for Mr. Braun, who had been an invalid for some time before he died. The funeral services were conducted by said minister, and were held in the house. His remains were interred at West Sandlake, where a plain stone, with the following inscription, marks his grave:—

“Sacred to the memory of Revd. Anthony T. Braun, Pastor of the Evangelical Lutheran Churches of Brunswick and Greenbush, who departed this life March 19th, A. D. 1813 in the 61 Ayeare of his age.

He was an affectionate Friend, A faithful Pastor, and a Pious christian. We trust he now rests in the Paradise of God”.

Customs then common among professed Christian people, and freely indulged without casting reproach on Christian character, would now be directly fatal to any American church that would countenance their practice. Judged by the results that followed in this community, we do not hesitate to characterize the drinking practices of those days as having been most disgraceful and pernicious. It is a matter worthy of gratulation, that through the mercy of God, and the healthy development of public sentiment, we have gotten rid of the effects, and rejoice that here no danger exists of their ever being revived.

We can say of Pastor Braun what would not be true of one or more of his successors, he was a temperate man and discountenanced the abuse of intoxicants. Nevertheless at his funeral, those having charge of it, rising to the level of the solemn occasion, as they thought, and in conformity to the universal custom on such occasions,

provided rum which was dispensed freely at both front doors, as the people emerged from the house after the sermon.

Mr. Braun baptized 645 children, confirmed 181 persons, and solemnized 98 marriages,^a up to May, 1812, after which he wrote nothing. His last entry, which is written in English, reads:—

“31 May, 1812. Received the following persons the Holy Sacrament, by the ministry of the Reverend Mr. Uhl. May the Lord Jesus bless his holy ordinances unto these souls and take them into his holy keeping is the prayer of Anthony T. Braun, P. L.

After his death the church was without a pastor for about a year, during which time, the former pastor, Rev. Mr. Wichterman came on two occasions and administered the sacraments of the church. Two Presbyterian clergymen, Rev's Coe and Younglove, also Rev. Uhl filled occasional appointments.

a. His predecessors left no record of marriages.

CHAPTER IV.

DR. BACHMAN, REV'S MOLTHER, McCARTY AND
GOODMAN—THE OLD BRICK CHURCH.

The Sixth Pastor. Early in the year 1814,
Rev.

Geo. Bachman.

more widely known as Rev. John Bachman, D. D., L. L. D., of Charleston, S. C., who had prepared for the ministry under Rev. Anthon T. Braun, who was born near Schaghticoke, and whose family were members of St. John's Church, took charge of the Parish. While a student he lived in the family of his preceptor, to whom, for the training of such a man, the Lutheran Church owes a debt of gratitude. So prominent a place did he subsequently attain among the learned and great men of his time on both sides of the Atlantic, and so identified was he with the progress of the Lutheran Church in this country

for more than half a century, and so famous as a man of extraordinary scientific attainments, that to merely mention his name here will recall to mind more than could be written of him in this brief history, and beget a feeling of just pride, to have it known that this illustrious man and eminent Christian was born here, studied here, entered the ministry of the Church here, preached his first sermons here, and was one of the pastors of Gilead. His father owned slaves, one of whom was especially attached to John, and delighted to accompany him in his rambles with his gun over the hills in search of game, for he was addicted to hunting rather than to the prosy routine of farm work.

The Church having no parsonage at that time, Dr. Bachman, then unmarried, continued to reside at home, (the farm, now divided, is owned by George Hayner and Jacob Dater.) He remained in charge about a year and a half, when he was persuaded that duty and his health demanded his acceptance of a call to Charleston, S. C. This decision occasioned great sorrow. When he delivered his farewell sermon in Gilead, the voice of lamentation and weeping filled the house. At the close of the services they joined with him in singing a hymn the writer remem-

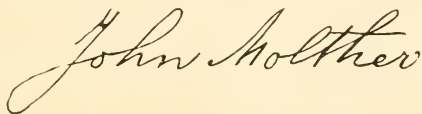
bers to have heard in childhood, but which is no longer familiar. The first line was—

“I’ll take my staff and travel on,” &c.

Whatever he may have written in the Church book at Schaghticoke, here he recorded nothing except the infant baptisms which numbered 48.

As the book alluded to cannot be found, nothing further can be said concerning the Church while under his care, except that preaching in the English language, which Pastor Braun had attempted occasionally, with indifferent success, toward the close of his ministry, Pastor Bachman continued. It is said he had no knowledge of German before he became a student, which is unaccountable in view of his surroundings. Be that as it may, he preached in English to a church which German would have better suited, to which they raised no objection, perhaps because pastors were less easily obtained than now, and all English preaching was better than no preaching.

The Seventh Pastor was Rev.

A handwritten signature in cursive script, reading "John Molther". The signature is written in dark ink and is positioned centrally below the text "The Seventh Pastor was Rev."

who was of Moravian extraction, had been

raised and educated in that Church, and had spent some years in its ministry. Having become identified with the Lutheran Church, he was recommended by the President of the Ministerium of New York as a suitable person to take charge of these Churches. Accordingly in the month of November, 1815, he became Pastor.

There being no suitable house to be obtained for him, and as he preferred it, he rented a house in Troy. The location was, he considered, convenient, Gilead being at that time eight miles, St. John's seven miles and Zion's eight miles distant from Troy. Very soon after his settlement, the necessity of securing a parsonage was discussed. The following paper will show what was proposed:

“ At a meeting of the Lutheran Congregation at Schaghticoke, held the fifth day of February, 1816, after the funeral of the late Mr. John Wolfe, deceased, the members of the congregation aforesaid, almost all present: Resolved unanimously—

1. That the Congregation aforesaid will pay yearly and every year during the continuance of their church connexion with the two Lutheran Congregations of Greenbush and Brunswick, the lawful interest on four hundred dollars, if advanced in their favor, towards the purchase of a parsonage and premises.

2. That they give a decided preference to the purchase of the house at Troy now inhabited by the pastor of the

congregations aforesaid:—Because it affords to all the three congregations an access alike easy and convenient.

Teste. JOHN MOLTHER, Pastor of the three congregations aforesaid, who presided at said meeting.”

Similar meetings were held at the other two churches, but owing to the fact that Gilead had in contemplation the building of a new house of worship, the arrangement was never consummated.

It was agreed, however, to pay the rent, each of the three congregations pledging the one-third annually, so long as it should be necessary to “hire a house for the dominie.”

This matter being satisfactorily disposed of, the next thing to be considered was the selection of a site for a new church building. The following minutes of the first meeting will show what steps were taken. Due notice having been given from the pulpit—

“A meeting was held at the house of Paul Smith in Brunswick, on Saturday the twenty-ninth of June, 1816, by the vestry and members of Gilead Lutheran Congregation. John Molther in the chair, John M. File, jr., Secretary. The following members present, viz:—Daniel Simmons, Frederick Smith, Henry Dater, George Brust, Christopher File, Isaac File, Ludowick Bonestele.

Resolved, unanimously, by the meeting that a new church be built.

Resolved, unanimously, that there should be a meeting held by the Lutheran Congregation of Brunswick, for the purpose of giving their voices where the New Meeting House should be built.

Resolved, unanimously, that there be three sites in view for the New Meeting House, viz:—at the old Meeting house; secondly, at the place formerly of Rev'd A. T. Braun; third, between Paul Smith's and William Smith's.

Resolved, unanimously, that the Lutheran Congregation will assemble on the *fourth* of July, at One o'clock in the afternoon, at the place of publick worship for the purpose of giving their voices for the New Meeting House.

JOHN M. FILE, JR. Sec., JOHN MOLTHER, Chairman."

The Trustees reported to this meeting that there was in the hands of the Treasurer of the Church, in notes and money Thirteen hundred and nineteen dollars and ninety-five cents.

The minutes of the meeting held on Independence day according to resolution, if any were written, have been lost, but fortunately one then present^a lived long enough to tell something of the character of that meeting. The speakers—and they were numerous, paid little heed to parliamentary rules, and insisted on being heard, whenever they felt impelled to express their thoughts, without regard to the several others who were exercising the same right. The day may have had something to do in arousing this impatience of conventional restrictions on free

a. John Dater.

speech. The majority of the members resided in the neighborhood of the place the church now stands, or were so situated with reference to roads, as to favor a change of location. Those in the vicinity of the old church opposed any change of site, and argued against it the hallowed memories and associations that clustered around the old church-home, the situation of the burying ground where reposed the ashes of their dead, and the inconvenience to them of a change. There was another party who favored the spot which, from the first, had been reserved for this purpose, viz:—an acre of ground on the place dominic Braun had owned and where he died, and which, when the farm was sold to Martinus Haner was re-surveyed by Daniel Simmons, and reserved in the deed made by the Trustees to Mr. Haner.^a On this account, and as a compromise between the other parties, they urged

a. A copy of this survey is here appended. “Daniel Simmons survey bill of Church Ground. Reserved in Deed to Martinus Haner, dated 1 May, 1815, for building Church.

Minutes of a parcel of Land being part of farm originally conveyed to John Godfrey Knauff Beginning at a stake standing at the west side of the publick Highway runing through said farm to Troy & in the Division line thereof at the distance of one chain & forty-six links from the south end of a certain course in said division line bearing North 14 Degrees West 14 chains 90 links and runs thence from said Stake North 14 Degrees West 4 chains & 50 links to a Stake thence North 76 Degrees East 2 Do & 18 Do to a Stake thence South 14 Degrees East 4 Do & 50 Do to a Stake thence South 76 Degrees West 2 Do & 18 Do to the place of Beginning Containing one acre of Land”

the locating of the church there, about half way between the other points named. A majority, however, confident that no serious trouble would result, and that the minority would very soon see the wisdom of their course and co-operate with them, voted to accept the offer of William Coonradt, who proposed, (as it was recorded,) "out of mere love and respect to the good and well fare of the Lutheran congregation," to donate about an acre of land, "situate, lying and being in the point where the two publick high ways centre in the publick high way leading to Troy opposite his orchard and cider-mill," agreeing also to give to the Trustees a Warrantee Deed for the same, as soon as the work of building should begin. Paul Smith was the chief advocate of this site. Thus was celebrated the Fortieth Anniversary of American Independence by the Gileadites.

Mr. Molther was incautious enough to urge with considerable warmth the advantages of the last named location over the others, but on what grounds we have not been able to learn. No doubt its being three miles nearer Troy, where the pastor resided, and where the parsonage was likely to be, somewhat influenced his preference. As is frequently the case under

similar circumstances, whatever dissatisfaction was felt, he became the object upon which it was vented, and was blamed as having been the instigator of the whole movement. He felt so much aggrieved over it that he determined to remove, which he did in the month of November following, after having served the Churches one year. His records show 2 marriages, 2 communion seasons, 47 infant baptisms and 28 confirmations. Under the last named record he wrote this prayer—"May they all forever be bound in the Bundle of Life with the Lord their God, Amen."

From Gilead he went to Schoharie that same year. "In 1818, difficulties having occurred between the congregation and the Rev. Mr. Molther, he was, upon an appeal from the congregation to the Evang. Lutheran Synod of New York, removed by a decision of that body, from his pastoral station."^a Thence he removed to Cooperstown where he engaged in teaching for a time. Abandoning this he turned his attention to mercantile pursuits and kept a store on Main street. He died in Cooperstown in 1832, aged 72 years, and was buried there.

Mr. Molther is said to have been a man not

a. Dr. Lintner in *Lutheran Magazine*.

well adapted to the ministry. His eccentricities were such as to prevent the growth of sympathy between his people and himself, and his irascible temper was fatal to personal friendships. He did not seem to court sympathy; he was a hermit in public life. Yet he was a fine scholar, and an easy, pleasant speaker. He wrote a hand as regular and beautiful as printed script. If his success in his calling had depended alone on his pulpit efforts he would have attained eminence. He lived at a time when the use of stimulants was common, and was not averse to the custom. He was a model in pastoral visitation, indeed he almost lived among his parishioners, going from house to house, remaining at one place for days together. On one occasion, with his wife and four children, he, for nearly a week, had been at Michael Hidley's. Two of Mr. Hidley's boys had become dissatisfied with his protracted stay. The restraint of his presence was more than they could well bear. One day, at the end of the week, they were sitting in the barn, behind a high wagon box, husking corn, and all unconscious of the dominie's proximity—he having stealthily approached and stood listening to their conversation—one said to the other in German, "I wish I could make about two roosters a day

and keep the bottle full, then the dominie would stay all the time!" To this bit of irony came the calm response, "*Ich wolt es auch*," (I wish so too.) The boys, startled and confused, glanced at each other, and, boy-like, burst into uncontrollable laughter. Mr. Hidley coming in was shocked at their rudeness and inquired the cause, when Mr. Molther *generously* replied, "*Ich will de buben nicht veraden!*" (I will not betray the boys.)

Mr. Hidley, on another occasion, carried to his residence and presented to him a fore-quarter of veal. Thanking him for the gift, he added, "next time bring a hind-quarter!"

He asked the same gentleman if he would fill a bag for him with unthreshed oats cut ready for feeding, which he agreed to do, but the sack when produced was a straw-tick, such as was used on beds, about 6 ft. square, which a son of Mr. Hidley's, who cut the oats with a primitive straw cutter, regarded as a fraud and wicked imposition! A grandson of the gentleman above named, remembers that the shooting of a sheep that trespassed on his premises in Schoharie was one of the causes operating to his injury while pastor there. Other incidents of the same character might be told were it necessary, as illus-

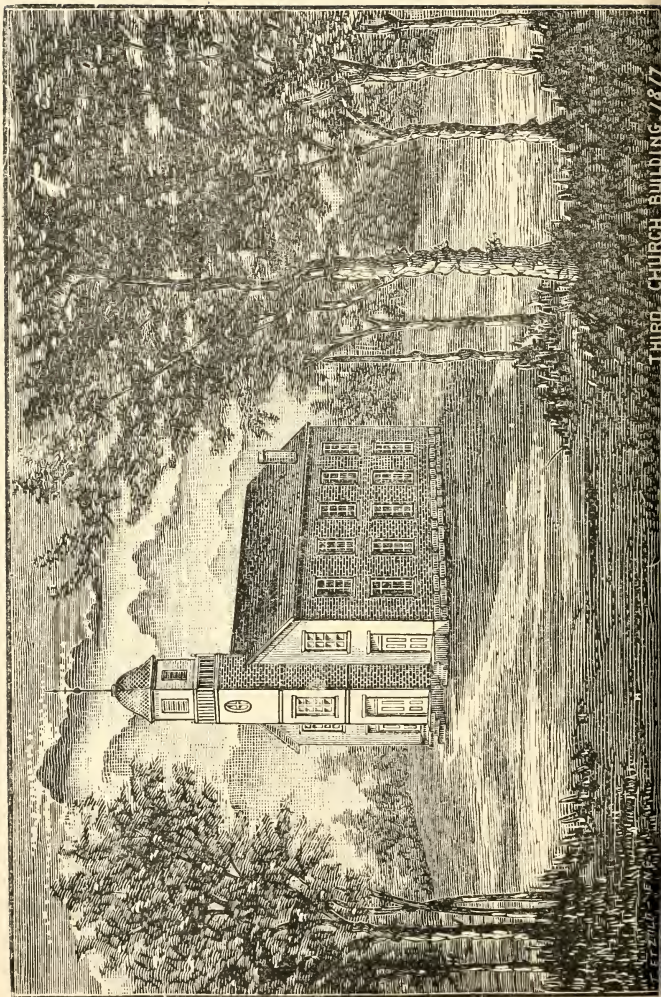
trating how easily a good man's unhappy peculiarities of character may overshadow his talent and destroy his usefulness.

The resignation and removal of Mr. Molther did not interfere with the work of building. Opposition to the new site having almost entirely subsided, at a called congregational meeting, the Trustees were authorized to sell such real estate as yet belonged to the Church, reserving the graveyard; to solicit subscriptions; and, as soon as possible, proceed to build; at the same meeting deciding dimensions, etc. of the house. But, as it would require an order from the Court of Chancery to enable them to dispose of Glebelands, and this would occasion delay, they resolved to take the risk of refusal and proceed nevertheless; at the same time instructing the Trustees to take such steps as the Statutes of the State required in regard to the land, the value of which warranted them in considering such a course as perfectly safe. They therefore contracted with Walter McChesney to build the house, and deliver it completed by the first day of June, 1818, for which they agreed to pay him "Four thousand dollars, together with stones (for the foundation walls,) to be delivered by them, and the trees standing on the church

ground.”^a The Trustees at this time were Frederick Smith, Henry Dater and Daniel Simmons.

As soon as work was begun the deed guaranteed by Wm. Coonradt was executed and delivered, the consideration for the land being one dollar to him paid by the Trustees. Immediately after the contract was signed, the stone for the foundation were put on the ground and Mr. McChesney proceeded with the foundation wall, which, in May following, was ready for the corner-stone, which was laid on Monday, May 26, 1817. The President of the Ministerium of New York, being unable to attend, sent Rev. F. G. Mayer, who, assisted by Rev. Mr. Molther, performed the ceremony, after having delivered an appropriate address on the ground. This corner-stone was simply a solid block, having no inscription on it, and no cavity, hence no deposit of anything was made. There being no pastor to direct in the matter, the Trustees supposed that a corner-stone was merely a dressed stone in the corner, and so it was in this case. Upon the taking down of this edifice fifty years later, that stone was not preserved, so if it went into the wall again, it was on an equality with other

a. For copy of contract see Appendix D.



stones which had never been solemnly consecrated, and exalted to the dignity it had held for half a century. The contractor having been granted abundance of time, the work was done leisurely and well. On Wednesday, September 9, 1818, it was dedicated, on which occasion Rev. Dr. Quitman, President of the Ministerium of New York, assisted by Rev. J. G. Wichter-man, conducted the services. The Doctor was a very tall and very heavy man, weighing above three hundred pounds, and *sat* during the delivery of his sermon.

The total amount paid the contractor and builder was \$4,311.05. This, with the work contributed by the people, and the expense of furnishing added, made the cost of the church building about \$5,000.00. It served the congregation for a period of forty-eight years. At the time the church was built it was intended to procure a bell, but the longer they did without, the less need of one did they feel, hence the belfry remained empty. The year following the dedication, an order from the Court of Chancery^a enabled the Trustees to dispose of the glebe-land at Haynerville, which they did, and made full

a. Copy of order, see Appendix C.

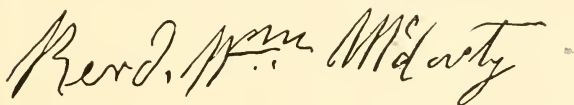
and final settlement with Mr. McChesney, June 30, 1821, freeing the church of debt.

BURIAL GROUNDS—When the land was sold the old burial ground was reserved, and remains the property of the church; but for many years no bodies have been deposited there. Many were disinterred and buried elsewhere. It is overgrown with brush and weeds, and few stones remain standing. This is the oldest grave-yard, away from the river, in Rensselaer county, being coeval with settlement. When the location of the church was changed convenience demanded a more accessible place for burial. A small lot of ground was purchased a short distance east of the church; but a little more than half a century sufficed to fill it, although in the meantime it had been enlarged.

Dec. 11, 1871, a Cemetery Association was formed which purchased the ground consisting of over $3\frac{1}{2}$ acres directly opposite the last mentioned grounds, on the north side of the road at a cost of \$802.50. It is a beautiful location, on a hillside. Many elegant monuments have been put up, trees planted, roads laid out and graveled, and great care is taken to keep everything in excellent order. While this ground does not belong

to the Church, it yet answers the same purpose, and is less apt to suffer from neglect.

Sometime during the summer of 1818 there appeared unannounced in their midst a man from Canada, claiming to be a Lutheran preacher. Whether he came upon the recommendation of any person or Synod we have been unable to learn; at any rate he came. This was

A handwritten signature in cursive script, reading "Rev. J. W. McCarty". The signature is written in dark ink on a light background.

the first to occupy the new church, and the Eighth in line of pastors. Having been present when the church was dedicated it appears Dr. Quitman formed a somewhat favorable opinion of him, and did not discourage the Church from calling him, which it very soon did. He lived in West Sandlake, and had charge of the pastorate a little more than three years, vacating it late in the fall of 1821. During his incumbency his records show 1 Adult and 167 Infant baptisms, and 6 confirmations.

Mr. McCarty was by descent what is commonly called Scotch-Irish. He was tall, had light hair and a florid countenance. He seems to have been of that class of men, so many of whom in

earlier times intruded themselves on our Churches as ministers of the gospel, who were nothing better than adventurers—or as they would be called in these days, clerical tramps. Nothing creditable to him as a minister or man is remembered; but, on the contrary, much which the sooner it is forgotten the better. Yet, as the church suffered on his account while he had charge,^a some reason for this unhappy condition of things ought to have place here. He is remembered as having been a man of intemperate habits, who took little pains to conceal his faults, seeking rather than avoiding the associations of the bar-room, from which place he not unfrequently went directly to the pulpit. Some yet living say he was much given to paroxysms of weeping while preaching, on which occasions he would sit down, resuming his discourse when he had somewhat regained his composure, or rather become a little sobered! They also recall numerous instances of helter-skelter horse racing after services, in which the dominie, who was a good rider, almost always obtained the lead.

Whatever accomplishments he may have pos-

a. A considerable number withdrew, of whom some went to churches of other denominations recently organized, many absented themselves from communion, and almost all the young people refused to attend catechetical instruction or to be confirmed.

sessed he was not a scholar. His penmanship was wretched and his spelling worse. His records coming between the clean, methodical, beautiful pages of Mr. Molther and the equally faultless, artistic work of his successor present an unsightly contrast. The pages show that he frequently depended on some one else to do his writing, and he never learned to insert the dates of baptisms—at least he never did it. After all we venture the opinion that Mr. McCarty was weak rather than vicious. He is supposed to have returned to Canada when he left Gilead, and that his connection with the ministry of the Lutheran Church began and ended here.

The Church did not suffer by remaining vacant after the removal of Mr. McCarty; a new pastor was almost immediately installed. This was Rev.

A handwritten signature in cursive script, reading "J. R. Sougman". The signature is written in dark ink and is underlined with a single horizontal line.

the Ninth pastor.

Had a less worthy man, or one of less force of character been called at this juncture of affairs, the church would not so soon have regained its prosperity. The new pastor had

been in charge only a short time before the ancient tare-sower set about his evil work. Certain malicious persons started a report that Mr. Goodman had been seen in a state of inebriety. Being told of it by the Church Council when he came to fill his appointment at Gilead, he so suddenly resented the imputation, and proceeded so promptly to clear his character, that instead of being harmed by the mischievous falsehood, it, or rather his energetic action in the premises, wrought to his advantage, and at once secured the confidence of his parishioners and of the community. Mr. Goodman, we believe, came from North Carolina and returned thither at the close of his connection with these churches. He subsequently went over, it is reported, to the Episcopalians. The following extract from the President's Report to the Ministerium of N. Y. announces his withdrawal, without giving his destination:—"On the 23d of June, (1828,) I received a letter from Rev. J. R. Goodman informing me that measures having been adopted which demand a resignation of membership in the Ministerium of our Church, and of his office of Secretary thereto, he herewith tenders the same." The President had previously announced that "the Rev. J. R. Goodman, the Secretary of

our Synod, having left our Church, he had therefore appointed," &c. Mr. Goodman was deservedly popular among his Ministerial colleagues, being a man of learning, a ready speaker, easy and affable in manner, and in all respects a Christian gentleman. When he withdrew from our Church he had been elected a third time as Secretary of his Synod, which regretted greatly his withdrawal. The Church as yet having no parsonage, and as he preferred Troy to Sand Lake as a place of residence, the parish hired a house for him there. He remained in charge until May, 1828, a period of six and a half years. He restored to the records their Latin headings, and penned his "remarks" in the same language. He baptized 243 infants and 1 adult, confirmed 55 persons and married 41 couples.


In personal appearance Mr. Goodman was comely; dark skinned, with curly black hair and keen eyes of the same color, in height about 5 ft. 10 inches and weight about 160 lbs. His dignified bearing and suave address gave him a charm and magnetism that won and retained popular respect, and strongly attached his people to him, who received with sincere sorrow his announcement of his determination to leave them. He

found the Churches in bad condition, but left them prosperous.

CHAPTER V.

THE PERIOD COVERED BY REV. DR. SENDERLING'S MINISTRY.

We come now to one who did more to mold public sentiment in Brunswick, and to develop righteous energy and spiritual excellence in Gilead than any pastor preceding him, and who fanned into flame the fire on its altar, which to this day burns with a steady light and fervor. This was Rev.

A large, flowing handwritten signature in dark ink, reading "Jacob Senderling". The script is cursive, with long, sweeping strokes, particularly in the first and last names.

(Rev. J. Z. Senderling, D. D.^a) the Tenth pastor. He entered Hartwick Seminary in 1817, took a seven years' course under the learned and pious Dr. Hazellius; was licensed to preach the gospel in 1824; took charge of a small church in Clay, Onondaga Co., N. Y., where he was com-

a. Up to May, 1830, he signed his name as above, after that he added the Z, and thereafter wrote it "J. Z."

pelled to teach school, as his salary was inadequate to his support. While a student at the Seminary, he formed an attachment for Miss Louise, a daughter of Rev. John Molther, (Gilead's seventh pastor,) with whom he was united in marriage on Sept. 15, 1826. Having resigned the church in Clay, he was recommended to this parish by the President of the Synod, who introduced him by letter as follows:—

“TO THE VESTRIES OF THE EVANGELICAL LUTHERAN
CHURCHES IN SAND LAKE, BRUNSWICK
AND SCHAGTICOKE

BRETHREN,

At my request, the Rev'd Jacob Senderling has agreed to pay Your congregations a visit and to preach in your churches one or more Sundays should the offer be acceptable. He is a gentleman, whom we all esteem, and in full good standing with our Synod; and one, whom I think You will be pleased to hear.

I remain, Brethren,

ALBANY, Sept 19th
1828.

Your's sincerely
F. G. MAYER

This letter he brought with him and delivered when he visited the congregations, (Oct. 1–8, 1828,) during which visit he baptized several children, and administered the Lord's Supper in Gilead. Rev. Thomas Lape visited the Parish at the same time, filling the appointments jointly with him, being also a candidate, but whether

also bearing a letter of recommendation from the President of the Ministerium is not known.

Mr. Senderling was promptly elected and called, and took charge Nov. 16, in the year above named. His first place of residence was a house owned by Hans Wager, now a part of Adam Wager's house, on the road leading from Tamarack to Haynerville, and near the former place. He resigned Zion's Church, at the end of his first year, which immediately called Rev. John Depeyster Lawyer,—afterwards prominent in the movement which resulted in the organization of the Frankean Synod,—as its pastor. This left him Gilead and St. John's which he served till about the close of the year 1840. The immediate cause of his resigning St. John's was this:—He was asked to decide which of two rival singing-school teachers should be allowed the use of the church, the partisans of each solemnly agreeing to acquiesce in his decision whatever it should be. He at first refused to have anything to do with it, anticipating trouble, but being urged by both parties, he finally consented. When he announced his decision, those disappointed, as he had feared, were not satisfied, and cast the burden of blame on him. He then resigned; to which course he was the more

inclined because of failing health. He felt himself physically unable to serve both Churches, and being now relieved of the care of one of them, and of the fatigue of so much travel, his health soon improved. Those who remember him as tall and stout, weighing fully two hundred pounds, will be surprised to learn that he was at that time so reduced as to weigh less than half as much. One day, returning from his appointment in Schaghticoke, he was attacked with vertigo and fell from his horse. He was soon discovered lying by the roadside, and was carried into a neighboring house. However, by the mercy of God and the exercise of his indomitable will, he carried forward his work without interruption.

The first two years of his ministry in this parish he practiced catechisation, diligently gathering the children into classes, whom, when he had faithfully instructed them, he confirmed; but toward the end of his second year, his yearning to see a higher state of spirituality among his people led him to introduce first monthly prayer meetings, and soon thereafter special meetings protracted through the week. He was among the first to institute this new departure in the Lutheran Church, which soon, starting up in

other places, spread far and wide throughout the Church, and came to be designated by the name "New Measures." He now abandoned catechisation, which he never again practiced, and substituted the revival system. The church was ripe for this change, and in a very brief space of time underwent a complete revolution. Many of those who had long been members made the discovery, as they declared, that they had never been converted, and crowded forward among the seekers of religion. Whatever extravagances may have occasionally characterized such meetings, certain it is that a great deal of good resulted in Gilead. Some yet live who recur to those days with tears of joy. The pastor however was so pious, conscientious and prudent, and withal so firm, that he never allowed the meetings to degenerate into the wild, noisy carnivals of confusion which afflicted many localities here and elsewhere. Indeed it was charged upon Mr. Senderling by certain clerical zealots that he had no religion, because while he favored revival meetings, and labored zealously to promote them, he preferred to conduct them himself, and always insisted on order and moderation. The mistake of that day, not confined to him, but which was almost universal,

consisted in rejecting catechisation for so unreliable a substitute, and in not combining the two. Many of our churches after fifty years have not returned to the custom nor discovered its value. A prejudice continues to exist, the result of mis-education and want of candid deliberation. As early as 1830, special meetings added during less than four months, over one hundred to the membership of Gilead, and many at St. John's.

On one occasion, we have been told, the dominie somewhat severely rebuked a very zealous member for being noisy above measure. It seems a prayer meeting preceded the regular service, at which the pastor was not always present. That evening one of the brethren led the meeting who was partially deaf. Mr. Senderling entered the church just as some individual had been requested to lead in prayer, who had declined by remaining silent. The leader, however, supposed the man was praying, and, at short intervals broke the stillness by shouting—"Amen,—The Lord grant it," &c., &c., which besides greatly disturbing the solemnity of the occasion, seriously annoyed the pastor who did not wait long before advancing and announcing a hymn, after which he made some pointed remarks on the impropriety of much of the ejacula

tory and vociferous praying sometimes indulged in.

In 1830, he, with others, having regularly withdrawn from the Ministerium of New York, organized the Hartwick Synod, which was so named in honor of Rev. Johann Christopher Hartwick, the founder of Hartwick Seminary.— In the bounds of this Synod he lived and labored to the close of his life. In 1837 the Frankean Synod was instituted, about which time and in consequence of which many churches connected with Hartwick Synod experienced considerable disturbance and some of them were permanently divided. Gilead and St. John's, then comprising this pastorate, were less disquieted, than would have been the case had a less calm and competent man than Mr. Senderling been at the head of affairs. Not more than half a dozen members withdrew from both. These churches prudently clung to their pastor and resisted all the disorganizing tendencies then so rife.

SUNDAY SCHOOL.

In 1833 the Sunday School was organized and *six* dollars worth of books were purchased. Owing to the novelty of the enterprise and the people's inexperience it soon languished. Four

years later, when the pastor was enabled to devote more of his time to this congregation, he decided to re-organize it and get it into better working order, taking its supervision upon himself, with a full corps of officers. We transcribe the minutes, in preference to describing in our own words what was done

“At a meeting held June 13, 1837 in the Brunswick Luth. Church, by the friends of Sabbath Schools, agreeably to previous notice from the pulpit, the Rev. J. Z. Senderling presiding as chm. it was agreed that it is expedient and necessary for the more effectual furthering the cause of Sabbath Schools throughout our town that a Sabbath School Society be immediately organized, and that it commence forthwith operations

Accordingly a constitution was prepared and proposed, by the chm. which upon due consideration was adopted. After which the following officers were chosen for the following year.

REV. J. Z. SENDERLING, Prest.

Mr. Dan. Simmons Esq.	1. V. P.	Mr. Isaac Brust	} Executive Committee.
“ Isaac Brust,	2. do.	“ Paul File	
“ Paul File.	3. “	“ Wm. Coonradt	
“ John Bornt sen.	4. “	“ Peter Shuman	
“ Paul Smith	5. “	“ John Bornt jr	

MR. MARTIN SPRINGER, Esq. Sec.

MR. WM. COONRADT. Treas.

The meeting was opened with singing and prayer and closed in like manner.

J. Z. SENDERLING, chm.”

The pastor then appointed committees as follows:—

“The following committees are appointed *nem. con.* to

visit all the families throughout the district of the Lutheran Church in Brunswick. Each Committee will visit the families in their respective neighbourhoods, inform them that our Sunday school has begun; invite and encourage the parents to send their children, and their children to come to the same.

COMMITTEES.

- | | |
|-------------------------|-------------------------------|
| 1. Miss Emeline Derrick | 6. Miss Lana Cipperley, |
| “ Nellegan Derrick | Mrs. Christine Morrison. |
| 2. Miss Mary Roberts | 7. Mrs. Lana Smith |
| Mrs. Cath. Miller | “ Betsey Smith |
| 3. Miss Eve Haner | 8th. Miss Eve Clum |
| “ Sally Haner | “ Mary Clum. |
| 4th. Mrs. Mary Lape | 9th. Miss Cath Maria Springer |
| Miss Margaret Ham. | “ Elisa Coons. |
| 5th Mrs. Mary Bornt. | 10th. Miss Rachel Philips |
| “ Betsey Bornt | “ Elizabeth Simmons.” |

to which committees he gave written instructions as follows:—

“ These committees will please to enter upon their duties immediately, and report the results of their visits to the Superintendent, who will report the same at the next monthly concert of prayer. In their report the committees will please to mention how many families they visited, how many would send their children, and how many children.

In case any the before named committees, or any of either of them should not be present at the organization of the school the following circular shall be sent to them.

Dear Miss—or Mrs.—

You have been appointed together with Miss or Mrs. to visit the families in your neighborhood—you will please to signify to them that the Lutheran Sunday school has commenced—and in the name of the Pastor of the Church & the officers of the school invite and encourage the parents to send their children, and their children

to come to the same. After the visits shall have been made, have the goodness to inform the Superintendent, how many families you visited, how many will send their children, and how many children will attend the school.

Respectfully

Your friend," ———

The zeal of the pastor begat an enthusiasm on the part of the membership in behalf of this movement the like of which had never before been manifested for any cause. The school flourished, blessing the Church and community. Its effects are seen to this day in that those who yet remain on earth of the number who were then connected with it, have not, under the burdens and infirmities of age, lost their interest, but are as regular and attentive as they were nearly half a century ago. The only loss of advantage the school may have sustained during the forty years succeeding its inception was owing to its being closed during the winter months. Not until 1877 was this remedied. It is doubtless largely due to the remarkable tact of Mr. Senderling in starting right that all along, and now, almost the entire church is found attending the Sunday School, and *vice versa*.

THE THIRD PARSONAGE.

For sixteen years the Church had owned no parsonage, and, however content it may have

felt, the Pastor did not share the feeling. He declared a Church imperfectly constituted which had no parsonage when it was able to have one. Hence he set about remedying this defect immediately. In less than three months after he had taken charge he called a congregational meeting which instructed the Church officers to secure "a house for our minister as near the church as it can be obtained." The Council and Trustees met and appointed a committee which subsequently reported to the congregation as follows:—

"The committee appointed by the board of officers of Gilead Lutheran Church, Brunswick, met in said town at the house of Henry Snyder, on Monday the 10th, of March, to deliberate upon the object for which they were appointed, to wit: to purchase or to build a house for their minister.— Present Revd J. Senderling.

messrs Frederick Smith Adam File Adam Clum Henry Snyder:—Absent mr Jacob Wager Esq.—

After some conversation concerning mr Jacob Conrod's & mr Vanpelt's farms it was resolved that mr Vanpelt's house & lot be purchased for a parsonage.

Resolved that mr Snyder be appointed to see & consult with mr Vanpelt upon the subject.

Resolved that the proposed terms be as follows—Five hundred dollars to be paid on the first of May next, & the rest a year from the first of April Inst.—

Brunswick March 30th, 1829.— J. SENDERLING chrmm

This property, a part of the original tract obtained from the Patroon by Andoni Derek,

was by him deeded to Alexander Vanpelt in 1795, for and in consideration of the sum of Sixteen Pounds, New York currency, (\$40.00) with an annual rent of seven shillings, and contained 18 acres more or less.^a Mr. Van Pelt received for it from the church eleven hundred dollars, assigning the tract with the deed he had received from Mr. Derrick to Daniel Simmons, Jacob J. Wager and Frederick Smith, Trustees, on the 3d day of April, 1829. The house being too small, an addition was made to it, and a stable and shed were built. Here Mr. Senderling resided all the years he was pastor.

Of their seven children, one was born before they came here, one while they lived in the Wager house, and five in the parsonage. Two died here. The aged widow, and four of their children, are yet living, (1880.)^b All made a profession of religion, and united with the church, but only one remains a Lutheran—Mrs. E. M. Rogers, of New York City.

a. It might be stated in this connection that some 37 years later so much of this land as lay on the south side of the road, and on which the parsonage stood, containing about three-fourths of an acre, was sold, (for \$450.00,) except a strip of about 11 ft. in width, which extends along the road, and between the land now owned by Wm. Blair and the highway fence. A fraction of an acre was then purchased on which the present parsonage stands; and later still, while Rev. Barnett was pastor, 1.66 acres were added. The 18 acres, however, have mysteriously shrunk to about *eleven*.

b. Mrs. Senderling died March 22, 1881, aged 81 years.

Mr. Senderling was called at a salary of Five hundred dollars, each of the three churches agreeing to pay the one-third. Gilead, however, at a meeting of the Church Council held May 31, 1830, took this action:—

“At this meeting it was agreed unanimously, *nem. con.* that whatever monies shall henceforth be collected upon the present subscription for the salary of the Pastor, beyond the sum stipulated in his call, the same shall be paid to him. The sum however shall be limited to twenty five dollars for each half year.”

The church did not at once unite with the Hartwick Synod, but for nearly two years after said Synod was organized remained in the old Synod, although the pastor urged the change of Synodical relations. Finally, at the annual meeting, June 11, 1832, the following action was recorded:

“*Resolved*, that the question of uniting ourselves to the Hartwick Synod be now taken up for consideration. It was Resolved that this Church be with Drawn or detached from the Newyork Synod and united to the Hartwick Synod. It was Resolved that the act of with Drawing ourselves from the New York Synod and Uniting ourselves to the Hartwick Synod take place at the next meeting of the Respective Synods.”

While it is true that Mr. Senderling had strong predilections, personal preferences for certain measures in church work, and placed great reliance on revival efforts, he yet was surprisingly

successful in husbanding the fruits of such special meetings, and in promoting everything calculated to keep his Church alive and active. It was he who evoked and fostered the spirit of benevolence for which this Church is justly celebrated. No pastor ever more promptly and cheerfully responded to calls for contributions in aid of any worthy object than he, especially such as came from the General Synod of our Church, to which he was strongly attached. The annual reports of the Church treasurers show that liberal sums were frequently sent abroad; for instance, in 1842, the General Synod called for what was designated Centenary Contributions, concerning which this record is found in the minutes of the Church for that year:—

“Resolved, that we do heartily concur in the Centenary effort now making in the Lutheran Church that we will do our part towards the furtherance of that enterprise by contributions by our fervent prayers & by all other appropriate and needed efforts—It was moved and seconded that the sum of five hundred Dollars be proposed to be raised in the congregation for the Centenary effort.”

One thing that endeared him to his people and gave him power to lead them almost at will, was the frank, honest way he had of commending them when some word or act indicated a peculiar interest in Church affairs, or fidelity to their

Christian profession. Among the many incidents illustrative of this quality in him that are told, this one may be written: Bro. B., who lived some five or six miles distant from the church, unless detained at home for reasons he could not overcome, was always at the meetings day or night in all kinds of weather, and generally called at the houses along the road to carry in his wagon such as had no conveyance of their own, or such as otherwise would not have gone. Noticing this, Mr. Senderling said to him one day, "My dear brother, you are a famous preacher. You preach all the way from your home to the church. The very rattle of your wagon preaches." Those words have been a benison to that man, to his family, and to the Church and community to this day.

After twenty-five years of faithful service as the beloved pastor of Gilead, thirteen years of which he had charge of it alone, in September, 1853, he resigned and removed to Troy. During the next three years he was actively engaged in an effort to arouse an increased interest in our Churches in behalf of Foreign Missions, the Board of which had appointed him Corresponding Secretary. In 1856 he was called to the

pastorship of St. Paul's Church, Johnstown, in charge of which he remained eleven years.

In 1874, having honored God in the ministry of the Lutheran Church for fifty years, his worth was at last recognized by having conferred upon him the degree of D. D. He died in Johnstown, N. Y., Dec. 20, 1877, aged 77 years.

Only a partial statement of his ministerial acts, while pastor of Gilead, can be gleaned from the books, as he was not particularly careful in making records. The infant baptisms number 392; confirmations 489, and marriages 234. At first he kept a communicant list, but, in 1831, he abandoned that altogether.

To the praise of certain members of Gilead be it said, that during the ten years of his superannuation, next preceding his death, they did not fail to transmit annually gifts of money; and once a year, sometimes oftener, invited him to visit them on sacramental occasions, when large collections were always taken up for his benefit, which were increased by such individuals as his health or opportunity enabled him to visit at their homes. His last visit was made in 1876, at which time he preached and assisted the pastor, Rev. J. N. Barnett, in the administration of the Lord's Supper.

The history of these twenty-five eventful years to Gilead would be incomplete if no mention were made of one whose tranquil spirit, unfaltering faith and uniform courage was strength and inspiration to Dr. Senderling at all times, but especially when his burdens became heavy, and his heart grew faint. A member of the Church, one who from boyhood up knew Mrs. Senderling well, who was a frequent and welcome visitor at the parsonage, bears this testimony:—"Mrs. Senderling was a superior woman, a model wife, intelligent and energetic, an efficient help-meet in home and pastoral work, a real mother in Israel. She exerted a grand influence over her husband, who respected her highly, loved her tenderly, and always treated her with the greatest consideration. He was a gallant husband."

CHAPTER VI.

FROM THE CALL OF REV. MR. KLINE TILL THE
REMOVAL OF THE FIFTEENTH PASTOR.

The Eleventh pastor was Rev.

David Kline.

who succeeded Dr. Senderling, formally taking charge Nov. 15, 1853. When called he was in charge of the Lutheran Church at West Camp, N. Y. He was elected for a term of three years, and his salary fixed at five hundred and fifty dollars per annum. Whether this action was taken at a congregational meeting or not does not appear in the book of minutes, there being nothing written between the last meeting at which Dr. Senderling presided and the first at which Mr. Kline presided. Most likely up to this time the Church Council continued to select and call pastors without special action by the congregation, and when we say *congregation* we mean the *male* members of the church, for the

female members have never taken part in meetings as electors.

Mr. Kline entered upon his work with great zeal, and from the first secured to himself the cordial respect, confidence and co-operation of his parishioners. At the first annual meeting subsequent to his coming, it was decided to raise three hundred dollars to be expended in building a barn and otherwise improving the parsonage property. So well had he met the expectations of his people, and so worthy did they regard him, that at the annual meeting next preceding the end of the time stipulated in his call, it was resolved to continue him in the pastoral relation for a period of five years from Nov. 15, 1856, at the same annual salary.

Up to this time the Church had adhered to the practice of its founders, which was to close the doors when a collection was to be taken up. This, to say the least, was a wise precaution, as the impossibility of escaping them would necessarily give the deacons courage to approach all without hesitation, and serve to remind each individual of the importance the Church attached to that part of Divine worship called *giving*. But whatever to be commended there may have been in it, at the annual meeting in 1856, this

hebdomadal reminder of the prudence of pious progenitors was removed by the following action:—

“On motion made and seconded, It was resolved that the doors of this Church shall not be closed hereafter for the purpose of takeing a collection for any purpose without the consent of a Majority of the Trustees of the Church convened for the purpose of makeing Such decision.”

In 1857 it was decided to build a new parsonage, and it was resolved to raise fifteen hundred dollars for that and other purposes; and Joshua Hanaman, Henry Dater and Milton Button were appointed as a building committee. The present large and convenient manse was then built at a cost of \$2,000.00. The year following eight hundred dollars additional were raised to discharge what debt remained.

The five years for which Mr. Kline had last been elected being about to expire, at the meeting in June, 1861, the question of continuing him as pastor was decided affirmatively, by a constitutional vote, but without fixing a limit. Two years later, in 1863, the necessity of erecting a new house of worship was considered, and a committee of five was appointed to “report a plan for the building of a new Church,” of which Philip Hayner was Chairman, the other members

of the committee being Jacob J. Bornt, Jonas Smith, Judd A. Van Pelt and Col. Geo. Brust. Owing to the excitement and unsettled condition in national affairs occasioned by the war of the rebellion, nothing further was done toward said enterprise, until after the removal of Mr. Kline.

At a special meeting called in Sep. 1864, at which he presided, he tendered his resignation which was accepted, and a resolution was introduced and passed to extend a call to Rev. P. A. Strobel, of Clarksville, N. J., to which place Mr. Kline accepted a call, at the same time tendered him, removing soon afterwards, after having been in charge of Gilead eleven years.

In his private character Mr. Kline was simple-minded, upright and devout. He was strong in his convictions and faithful to his calling. He extemporized in the pulpit, and his sermons were eminently scriptural, and were always delivered with originality and force. Whatever imperfections any one may have discovered in him, it was, no doubt, as one intimately acquainted with him has written:—"his faults were rather weaknesses which he faithfully strove to overcome." In promiscuous company his ready wit and genial manner imparted a charm to his conversation which made him popu-

ular in society. None could laugh more heartily over a joke at his own expense than he. When visiting the writer the last summer of his life, he told how once the laugh was turned against him while living in Brunswick. It was at some kind of social gathering. He rallied a certain medical friend, his junior in years, whose hair had become prematurely gray, about his venerable appearance. His own hair, except his beard, showed little change of color. The doctor replied that the dominie was much the older. "Why," said Mr. Kline, "how then is it that your head is white and mine is not?" "Easy enough to account for," answered the other, "I do my work with my head, but you with your jaw."

The last years of his pastorate here were not characterized by that prosperity and growth which before had gladdened and encouraged him; but this was during the war of the rebellion, when Churches were everywhere at a stand-still, and so continued until the clash of arms had finally subsided and the nation returned to the pursuits of peace, and the public mind was restored to its normal condition.

He never made any record of communicants. The number of adult persons he admitted to membership was 98; infant baptisms 37; mar-

riages 118; burials 180. He received fees as follows:—baptisms \$8.25; funerals \$121.00, and weddings \$497.10.

He died suddenly and peacefully at Glen Gardner, N. J., Nov. 5, 1877, aged 65 years, having completed his thirteenth year in that pastorate.

THE TWELFTH PASTOR

was Rev. P. A. Strobel, who at the time of his being chosen was in charge at Spruce Run, New Jersey.^a The call, which in September, 1864, it was decided should be extended to him, was not forwarded till in the month of November following. After some hesitancy on his part, it was accepted, but circumstances prevented his entering upon his pastoral duties in Brunswick, until in December. He arrived on the 9th of that month. On the Sunday following, (11th,) he preached his introductory sermon from 11 Cor. v. 5. He entered upon his work under serious disadvantages owing to the excitement of a time of war, hence the position of the new Pastor was one of more than ordinary difficulty, and awaked no small measure

a. Mr. Strobel kindly furnished that part of the history covered by his coannection with the church, the only one of the pastors whose assistance was given.

of anxious solicitude; nevertheless relying on the great Head of the Church for guidance and help, he set to work in good faith. He held his first Communion on the 15th of Jan. 1865, about five weeks after having taken charge. The sermon was based on the text—John xi: 16—“*Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.*” One hundred and thirty-five communed, which was the largest number who had done so in several years.

In about two months after Mr. Strobel had entered upon his work, the people began anew to agitate the matter of building a new church. A meeting to canvass the project was held on the 10th of February, 1865. At this meeting it was resolved to build, and the sum of five thousand dollars was subscribed, and it was further resolved to let out the contract for the new edifice as soon as the sum of ten thousand dollars should be realized. The Church officers were instructed to circulate subscription papers and report the result of their efforts at a subsequent meeting. On the 25th of February following, the officers reported that they had raised over nine thousand dollars in good subscriptions. The Trustees were thereupon authorized to ad-

vertise for plans and specifications for the new church, and to let the contract to reliable parties. The contract was subsequently given to Messrs. Jacobs and Nichols, masons; and Shenahan, carpenter, of Troy, for the sum of eleven thousand, four hundred and twenty-three dollars, they to complete the edifice subject to the approval of the Trustees.

The installation of Pastor Strobel was appointed for the 12th day of March. The weather was very cold and the roads were rough, nevertheless a large audience gathered to witness the interesting ceremony. The venerable Dr. J. Z. Senderling was present by special invitation. He preached a very appropriate sermon from 1 Thess. v: 12-13. He also performed the installation service, and delivered an affectionate charge to the congregation. The Rev. V. F. Bolton, President of Hartwick Synod, was present in his official capacity, and gave the charge to the Pastor.

The arrangements for erecting a new church having been made, and the time having arrived for the removal of the old building, the Pastor arranged to hold a farewell service in the venerable edifice, on the 30th of April, 1865. The sermon was based on 1 Sam. vii: 12. This

sermon was somewhat historical, and was preached to a very large and attentive audience. Many were deeply effected in taking leave of the "old brick Church," in which they and their fathers had for so many years worshipped God, and where they had enjoyed so many tokens of the Divine presence and blessing.

On the 15th of May, 1865, the Trustees met and marked off the site for the new edifice. It was determined to change the location of the building, so that instead of facing the West, as was the case with the old one, it might face towards the South. This having been done, the workmen soon began to lay the foundation walls of the new structure. The building progressed rapidly, so that on the 6th day of July, the corner-stone was laid with appropriate ceremonies. The Rev. Mr. Meeker, of the M. E. Church, and the Rev. V. F. Bolton, President of Hartwick Synod, were present and took part in the services. The Pastor, in the presence of the Church Officers, deposited the following articles in the corner-stone:—A copy of the Sacred Scriptures; Luther's Smaller Catechism; the Lutheran Almanac for 1865; The Augsburg Confession; Copies of the Lutheran Observer, and The Lutheran and Missionary; a brief historical sketch of

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the Church, with a list of Pastors; list containing names of Pastor, Church Officers, Building Committee and subscribers to the building fund; list of Communicants; Minutes of Hartwick Synod for 1864; Synodical Constitution, and a silver fifty cent coin dated 1860. The Pastor laid the corner-stone, and delivered a suitable address.^a

The building of the Church progressed rapidly. Whilst the workmen were completing it, the ladies of the congregation collected about one thousand dollars, with which sum they furnished it handsomely. About the middle of November, the contractors notified the Trustees that their work was completed, and that it was ready for inspection. These officers after a careful scrutiny accepted the building, and settled with the contractors.

Thursday, Nov. 23, 1865, was the day appointed for the dedication. The Rev's Dr. W. N. Scholl, D. Kline, Dr. L. Sternberg, Dr. J. Z. Senderling and J. A. Rosenberg, of the Lutheran Church, Wood, of the Presbyterian Church, and Meeker, of the M. E. Church, were present. Rev. David Kline read the Scripture lessons and made the opening prayer; Rev. Dr. Senderling

a. The copy of address could not be inserted for lack of space.

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preached the dedication sermon; he was followed by Rev. Dr. Sternberg, President of Hartwick Synod, with a very pertinent address. The Pastor performed the dedicatory services. The Trustees reported that the expenses for building and furnishing the Church had been provided for, and no collection was needed. Thus the congregation with grateful and joyful hearts took formal possession of their new house of worship. It is a brick building, 72 ft. in length, 42 ft. in width, surmounted by a tower 65 ft. high with four pinnacles. (The bell subsequently procured weighs about 2,500 lbs.) The basement contains an audience room 40 ft. by 36 ft., two rooms for Bible classes, an infant class room,^a a library room, and a furnace room.

On the evening of the day of dedication, Rev. D. Kline preached; on Friday morning, Rev. J. A. Rosenberg preached, and in the evening, Rev. W. N. Scholl, D. D.; Rev. V. F. Bolton preached the preparatory sermon on Saturday, from Eph. vi: 1. On Sunday morning Rev. Dr. Sternberg preached from Eph. iii: 8. After the sermon the Lord's Supper was administered to one hundred and forty-five communicants. In

a. Cut off from the furnace room, and finished and carpeted in 1877.

the evening Rev. Dr. Senderling delivered a sermon, which was followed by an address by Rev. Dr. Scholl. Thus was this feast of dedication kept, and it was throughout an occasion of great spiritual profit. The total cost of the new church was about fourteen thousand dollars.^a

Nothing of special note occurred during the remainder of the year 1865. It might be mentioned however that the benevolent spirit of the people was not repressed nor changed under the burden of building so costly a church, in proof of which it is recorded that during the year they made the Pastor a life member of the American Bible Soc., by the payment of \$30.00; \$40.00 were sent the U. S. Christian Commission; \$75.00 to the Southern sufferers; a handsome donation was given to the pastor; and liberal contributions were forwarded to the Synodical treasury, and the Boards of Home and Foreign Missions of the General Synod.

In the month of Feb. 1866, a large number of the congregation met at the parsonage, and instead of a donation, gave the Pastor a purse containing nearly \$300.00. They subsequently made the Pastor's wife a member of the Am. Bible Soc. by the payment of \$30.00. In April

a. There remained a debt, which was finally discharged in 1867.

following, the Sunday-school, which of necessity had been discontinued, was reorganized and soon developed greatly in numbers and zeal, the Pastor's Bible-class alone numbering sixty persons. As the result of meetings held during the winter and spring at the church, and Tamarack school-house, at the communion held in May, there was an accession of thirty-one persons, nearly all young men and women, who had been duly instructed in the doctrines of the Church and the duties of a Christian life. Over two hundred communicants celebrated the Supper.

In the month of September, 1866, Hartwick Synod held its annual convention in Gilead church. The attendance of clerical members and lay delegates was quite large, but ample provision was made for the entertainment of the members of Synod and visitors, the Church and community exhibiting their usual generous hospitality. At this meeting collections amounting to three hundred and eighty-five dollars were taken up, of which sum two hundred and twenty-four dollars went into the Home Mission and Education Treasury, and one hundred and sixty-one into that of Foreign Missions.

The time specified in Mr. Strobel's call being about to expire, at a special meeting of the con-

gregation held Oct. 23, 1867, by a resolution passed, he was requested to continue to serve the Church until the next annual meeting. He however did not remain till said meeting, but removed in April, 1868.

His records of baptisms number 17; confirmations 32; deaths 65, and marriages 28.

THE THIRTEENTH PASTOR.

Rev. P. M. Rightmyer was elected Pastor at a special meeting held May 11, 1868. He accepted the call extended to him, and soon afterwards took charge. The second year of his incumbency, in the winter and spring of 1869, the Church enjoyed a revival of religion of unusual magnitude and results. The Pastor was assisted by his brother Cyrus, whose fervor and eloquence as a preacher aroused a wonderful interest in the Church and community, and crowds of people from far and near thronged the house of God every evening. We cannot do better in writing of this than to quote from a letter of Mr. Rightmyer's:—"In the second year of my ministerial labors in the Centre Brunswick charge, I was blessed with an extensive revival of religion, by which 75 persons were added to the congregation, and over 100 professed conversion. These

results are communicated to you in a few lines, but it is only the Pastor who experiences and passes through such an awakening, and outpouring of the Holy Spirit, that realizes the hopes and fears, the joys and sorrows of such an event. You will observe the additions were many of them persons of standing and respectability in the community, and some in advanced life. It is perhaps the largest addition made at any one time to the Church, and the larger half of the number were added by the initiatory rite of baptism. I need scarcely observe that I had the co-operation and the prayers of the Church, for you know they are a working people; and a good part of the time I was aided by my brother in the ministerial part of the work."

The people out of gratitude toward Mr. Rightmyer, (Cyrus,) for the assistance rendered the pastor during the said meeting made him many handsome presents, among which was a munificent contribution in money.

Mr. Rightmyer was the first Pastor who waived his *ex officio* right to preside over congregational meetings.

At the expiration of the term for which he had been elected, he removed.

His baptisms number 46; confirmations, including baptisms, 100; funerals 15, and marriages 22, for which last he received fees to the amount of \$110.00.

THE FOURTEENTH PASTOR

was Rev. A. P. Ludden, who, when called, was in charge of the Church at Cobleskill, N. Y. At the annual congregational meeting held June 5, 1871, he was chosen Pastor for a term of three years. He however did not take charge of the Church till in the month of October following. His reputation as an efficient and faithful preacher and pastor was well known to the congregation which secured to him at once their full support, and a promising field opened before him. The hopes of the Church were not disappointed, and the blessing of God attended his ministry. Special efforts resulted in largely increasing the membership, and in promoting an excellent spiritual condition in the Church. Quickened by his teaching and inspired by his example, it developed a more than ordinary interest in benevolent operations, not a few adopting the Scriptural plan of devoting the one-tenth of their temporal increase to God's cause.

At a called meeting held March 23, 1872,

additional ground for sheds was purchased of Mr. Elijah Bulson, the price paid being at the rate of two hundred dollars per acre; and at the June meeting the Trustees were instructed to erect additional platforms, one on either side of the Church building, which was done. A year later, the gift of a strip of land on the north side of the parsonage ground, by Mr. Wm. A. Derrick, was accepted. This did not materially increase the size of the farm, but it gave a water-front^a on that side, and a straight line across the pond.

June 1, 1874, Pastor Ludden's call was renewed for a term of three years from October following. In June, 1875, he tendered his resignation to take effect at the close of the pastoral year, (Oct. 1,) which was reluctantly accepted, and a resolution offered by Dr. C. H. Burbeck passed expressing "thanks for his faithfulness as pastor, testifying confidence in his Christian character, and praying the continued favor of God upon his labors." He removed to Knowersville, N. Y., Oct. 18, 1875.

Mr. Ludden added to the list of members 133 names; baptized 6 infants; solemnized 36 marriages, for which his fees amounted to \$194.00,

a. Occasionally.

and attended 80 funerals, for which services he received \$229.25.

Under date of Oct. 17, 1875, he closed his records with these words:—"We have passed four busy but very pleasant years with this kind and generous people, not one unkind act or word has marred our intercourse. We have enjoyed peace and prosperity, for which we record our devout thanks and praise to the great Author of all good."

Considerable difficulty was then experienced in the selection of another pastor. Four special congregational meetings were held for that purpose before it was decided whom to call. Dec. 27, 1875,

THE FIFTEENTH PASTOR

was duly elected. The choice fell upon Rev. J. N. Barnett, of Constantine, Mich., who was at once informed of it, and a call extended which he accepted, and on the first Sunday in March, 1876, he preached his introductory sermon from the text—Ps. 137:4.

Be it recorded to the praise of the people that they received him with open arms and warm hearts, and ceased not to maintain and manifest toward him a spirit of love, confidence, generos-

ity and forbearance as a Church and community throughout his stay among them. Only an overpowering sense of duty toward another Church, struggling and disheartened, which appealed to him to come to its rescue, availed to sever his connection with Gilead.

Among the events of his ministry while here were the introduction of the full morning and evening service of the Book of Worship; the re-establishment of catechisation; the confirmation of a class of catechumens, the first in many years; the organization of an infant department in the Sunday School, for the use of which a separate room was erected and fitted up; the abandonment of the custom of discontinuing the Sunday-school during the winter months; the adoption of a new constitution, the Church having none of a later date than the one adopted in 1803, which was not adapted to the present requirements of General Synod Churches; the recording of communicants' names at each communion season; an annual examination of the list of communicants by the Church Council, and the official visitation of delinquents; the survey and location of the boundaries of the glebe land; the purchase of additional ground next the parsonage at a cost of

\$165.00; and extensive improvements and repairs on the property.

Before the expiration of his third year he was re-elected for a second term of three years. His resignation which was tendered in June, 1879, was not accepted because it was declared there was no occasion for offering it, and no sufficient reason for his proposed removal. Nevertheless, on the last Sunday in September of that year, he filled his last appointment as pastor, and went away to a harder and much less remunerative field, believing it to be the will of God.

Mr. Barnett's record of his ministerial acts performed while in charge show that he baptized 32 children and 32 adults; admitted to communicant membership 41 persons; solemnized 26 marriages, for which his fees were \$165.00, and attended 45 funerals, for which he received \$162.00.

The present pastor, Rev. I. J. Delo, took charge March 1, 1880, preaching his introductory sermon from Ps. 43:3.

LIST OF CHURCH OFFICERS.

DATE.	ELDERS.	DEACONS.	TRUSTEES.
1764	Johannes Tillman.	Johannes Dader.	
1767	Nicolaus Michel.	Jacobus Waeger, sr.	
1769	Jacob Zipperle.	Jacob Waeger.	
1772	Abraham Kuntz.	Heinrich Dader	
1775	Heinrich Dader.	Abraham Freher.	
	Johannes Hoener.	Albertus Bruth.	
	Johannes Hoener.	Barnet Zipperle.	
1782	Martin Froelik.	Nicolaus Michel.	
1785	Richard Oldendorp.		
	Jacob Brust.	Joh. Ernest Bacchus.	
	Johannes Dader.	Jacob Waeger, jr.	
1787	Nicolaus Bonenstil.	Geo. Schneider.	
	Jacob Waeger, jr.	Johannes Dader, jr.	
1788	Johannes Barnett.	Caspar Frets.	
	Fredk. Scheele.	Sebastian Lohnis.	
	Adam Lohning.	Albertus Simon.	
1790	Jacob Brust, sr.	Johannes Dader.	John Hener.
	Henry Dater.	Ludwig Schneider, jr.	Sebastian Lohnis.
		Martin Rosenberger.	Dr. Joh. Godfrey Knauff.
1793	Martin Rosenberger.		Jacob Brust.
	Ludwig Schneider.	Matthew Brust.	Henry Dater.
		Frdk. Bonensteel.	Frdk. Garner.
1794	Matthew Brust.	Johannes Schmidt.	Dr. Joh. G. Knauff.
	Frdk. Bonensteel.	Petrus Hener.	Sebastian Lohnis.
			David Hener.
1795	Idem.	Jacob Brust, jr.	John Hener.
		Wm. Conrad.	Henry Dater.
			Wm. Schmidt.

LIST OF CHURCH OFFICERS—CONTINUED.

DATE.	ELDERS.	DEACONS.	TRUSTEES.
1796	Johannes Hener, jr. Isaac Feil.	Joh. Schmidt. Petrus Hener.	Henry Dater. Wm. Schmidt. Adam Lohnis.
1797	John Schmidt. George Brust.	Jacob Brust, jr. Wm. Conrad.	Henry Dater. Adam Lohnis. Matthew Brust.
1798	Johannes Hener, sr. Jacob Conrad.	Johannes Hener, jr. Wm. Conrad.	Frdrk. Bonestiel. Matthew Brust. Adam Lohnis.
1799	Jacob Schneider. George Cipperlee.	Jeremias Schmidt. George Brust.	Sebastian Lohnis. Wm. Smith.
1800	Johannes Hener.	Jeremias Schmidt.	
1801	George Brust. Jacob Schneider. George Cipperlee.	Jacob Barnett. John Finkel. Johannes Brust.	Wm. Smith. Isaac Feil. Matthew Brust.
1802	Ludwig Schneider.	Frdrk. Bonesteel.	Idem.
1803	Frdrk. Haner. George Brust. Ludowick Snyder.	George Brust. Wilhelmus Hayner. Jacob Schneider.	Christian Croe. Matthias Brust. George Schneider.
1804	Idem.	Idem.	John P. Heaner. Christian Croe. Daniel Kiser.
1805	No record:	No record.	John P. Heaner.
1806	"	"	Daniel Simmons.
1807	"	"	Paul Smith.

LIST OF CHURCH OFFICERS—CONTINUED.

DATE.	ELDERS.	DEACONS.	TRUSTEES.
1808.	No record.	No record.	Henry Dater. Paul Smith.
1809	"	"	Henry Dater. Adam Chum.
1810	"	"	Henry Dater. Adam Chum. Jacob Bahrndt. Adam Chum. Jacob Barnd. George Brust.

LIST OF CHURCH OFFICERS—CONTINUED.

1814.

At a congregational meeting it was decided to elect three Elders, three Deacons and three Trustees; the term of office to be henceforth three years, one to be chosen for each office annually; also, at each annual meeting to elect a clerk. To avoid repetition of names, those chosen annually are recorded, or rather, the date of their election is given.

DATE.	ELDERS.	DEACONS.	TRUSTEES.	CLERK.
1815	George Brust, 3.	Christopher File, 3.	Daniel Simmons, 3.	Rev. Jno. Bachman.
1816	Jeremiah Smith, 2.	Adam File, 2.	Frdrk. Haner, 2.	
1817	Paul Smith, 1.	Michael Phillips, 1.	Ludowick Snyder, 1.	John M. File.
1818	Isaac File.	Ludowick Bonesteel.	Henry Dater.	"
1819	Jacob Borndt.	John M. File.	Frdrk. Smith.	"
1820	Ludowick Bonesteel.	Christopher File.	Daniel Simmons.	"
1821	Jacob Clipperley.	Adam File.	John Smith.	"
1822	Jeremiah Smith.	Elijah Simmons.	Frdrk. Smith.	"
1823	Ludowick Bonesteel.	Henry Snyder.	John M. File.	"
1824	Peter Shaver.	Jacob Snyder.	Jacob J. Wager.	"
1825	Henry Dater.	Ludowick Bonesteel, jr.	Adam Chum.	"
1826	Ludowick Bonesteel.	Henry J. Smith.	Frdrk. Smith.	"
1827	George Brust.	John Bornt.	Jacob J. Wager.	"
1828	Henry Snyder.	Jacob Clipperley.	Daniel Simmons.	"
1829	Adam Chum.	Andrew Wetherwax.	Frdrk. Smith.	"
1830	Jeremiah Smith.	Adam File.	Jacob J. Wager.	"
	Henry Snyder.	John Dater.	Daniel Simmons.	"
	Adam Chum.	George Haner.	Henry J. Haner.	"
		Adam File.	Fredrick Smith.	Rev. J. Z. Senderling.

LIST OF CHURCH OFFICERS—CONTINUED.

1832. At the annual meeting it was resolved to increase the number of Elders and Deacons to four each, and the board of Trustees to five; the former to serve four years, the latter five. A Treasurer was also to be elected annually.

DATE.	ELDERS.	DEACONS.	TRUSTEES.	CLERK.	TREASURER.
	George Brust, 4. Wm. W. Conrad, 3.	Isaac Brust, 4. Paul File, 3.	Henry Dater, 5. Dan'l Simmons, 4. Henry Snyder, 3. Walter McChesney. Martin Springer.	Martin Springer.	Frdk. Smith.
1833	Ludowick Bonesteel.	Milton Button.	Paul File.	"	Henry Dater.
1834	John Bornit.	Conrad Clum.	Frdk. Smith.	"	"
1835	Wm. W. Conrad.	And. S. Wetherwax.	John Eddy.	"	"
1836	Adam File.	George Brust, jr.	Henry T. Hayner.	"	Frdk. Smith.
1837	Jacob J. Wager.	Isaac Brust.	John Eddy.	"	"
1838	John Bornit. Saml. Derrick.	David Snyder.			

1839. Another Trustee was added, making six; the term of service was changed from five to three years; two to be elected annually. All having resigned, so as to conform to the statute of the State a full board was then chosen.

LIST OF CHURCH OFFICERS—CONTINUED.

DATE	ELDERS.	DEACONS.	TRUSTEES.	CLERK.	TREASURER.
	Wm. W. Conrad.	And. S. Wetherwax.	John Eddy, 1. Martin Springer, 1. Paul File, 2. Conrad Ham, 2. Henry I. Hayner, 3. Frdk. Smith, 3. Martin Springer. John Eddy. Paul File. Conrad Ham. Isaac Brust. Frdk. Smith. Henry Lape. Martin Springer. Paul File. Joshua Hanaman. Frdk. Smith. Adam Brust. Wm. Van Arnum. Martin Springer. Isaac Brust. Martin Bornt. Frdk. Smith. Adam Brust. Martin Springer. Wm. Lape. Isaac Brust. Paul File. Frdk. Smith.	Martin Springer.	Frdk. Smith.
1840	Peter Shaver.	Joseph Bulson.		Martin Springer.	Frdk. Smith.
1841	John Dater.	Henry Dater.			
1842	Jacob J. Wager.	David Snyder.			
1843	And. S. Wetherwax.	Reuben Smith.			
1844	John Bornt.	Isaac Roberts.			
1845	Henry I. Hayner.	John Bornt, jr.			
1846	Jacob J. Wager.	David Snyder.			
1847	And. S. Wetherwax.	Joseph Bulson.			
1848	John Bornt.	Michael Hayner.			
1849	Henry Dater.	Adam Wager.			
1850	Isaac Roberts.	David Snyder.			
1851	And. S. Wetherwax.	Jacob Bornt.			

LIST OF CHURCH OFFICERS—CONTINUED.

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DATE.	ELDERS.	DEACONS.	TRUSTEES.	CLERK.	TREASURER.
1852	John Bornt.	Michael Hayner.	Adam Brust.	"	"
1853	Henry Hayner.	Jacob J. Bornt.	Levinus Leversee. Martin Springer.	"	"
1854	Isaac Roberts.	David Snyder.	George Brust. John J. Cipperley.	"	"
1855	And. S. Wetherwax.	Philip Hayner.	Frdk. Smith. Adam Brust. Martin Springer.	"	Jonas Smith.
1856	John Dater.	Amos Hayner.	Jacob D. Vanderhuyden. Joseph Bulson.	"	"
1857	Jacob J. Bornt.	Michael Hayner.	George Brust. Martin Bornt.	"	"
1858	Isaac Roberts.	David Snyder.	Joseph Bulson. Joshua Hanaman.	"	"
1859	Isaac Brust.	Philip Hayner.	Martin Springer. Jacob D. Vanderhuyden.	"	"
1860	Paul File.	Amos Hayner.	George Brust. Martin Bornt.	"	"
1861	Jacob J. Bornt.	Henry Dater.	Joshua Hanaman. Joseph Bulson.	"	"
1862	Isaac Roberts.	David Snyder.	Martin Springer. Judd A. Van Pelt.	"	"
1863	Isaac Brust.	Alfred Busz.	Adam Wager. George Brust.	"	"
1864	John Bornt.	Conrad P. Hayner.	Joseph Bulson. Wm. Derrick.	"	"
1865	Jacob Bornt.	Henry Dater.	Michael Wetherwax. Jacob H. Hayner. George Brust.	Michael Wetherwax. crwax.	Michael Hayner.

LIST OF CHURCH OFFICERS—CONTINUED.

DATE.	ELDERS.	DEACONS.	TRUSTEES.	CLERK.	TREASURER.
1866	Isaac Roberts.	Michael Hayner. David Snyder.	Adam Wager. Jonas Smith. Wm. Derrick.	"	"
1867	Isaac Brust.	Alfred Busz.	Michael Wetherwax. Jacob D. Vanderhuyden.	"	"
1868	Jacob Bornt.	Amos Hayner.	George Brust. Adam Wager.	"	"
1869	Jacob J. Bornt.	Henry Dater.	Jonas Smith. Wm. Derrick.	"	"
1870	Isaac Roberts.	David Snyder.	Philip Hayner. Jacob D. Vanderhuyden.	John Springer	"
1871	Michael Hayner.	Calvin Brust.	Jacob L. Snyder. Adam Wager.	"	"
1872	Jacob Bornt.	Amos Hayner. Alfred Busz.	Jonas Smith. Robert Collins.	"	"
1873	Jacob J. Bornt.	George Brust.	Paul Springer. Nelson Derrick.	"	"
1874	Lewis Hayner.	George Colehamer.	Adam Wager. Calvin Dater.	"	"
1875	Michael Hayner.	Calvin Brust.	Sherman Smith. Jacob Brust.	"	"
1876	Jacob H. Bornt. Michael Wetherwax.	Amos Hayner. James L. Roberts.	Paul Springer. Nelson Derrick.	"	Lewis Hayner.
1877	Jacob J. Bornt.	James L. Roberts.	Calvin Dater. Jacob L. Snyder.	"	"
1878	Jonas Brust.	George Colehamer.	Sherman Smith. Jacob Brust.	"	"
1879	Michael Wetherwax.	Calvin Brust.	Thomas H. Betts. Jeremiah I. Best.	"	"
1880	Jacob H. Bornt.	Herrick Smith.	Calvin Dater. Adam Wager.	"	"

SUPERINDENTS OF SUNDAY-SCHOOL.

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|-------------------------------|------------------------------|
| 1. William Conrad. | 7. Jacob L. Snyder. |
| 2. Rev. J. Z. Senderling. | 8. Rev. J. N. Barnett. |
| 3. Isaac Brust. | 9. Paul Springer. |
| 4. John Way. | 10. Dr. C. H. Burbeck. |
| 5. Peter Schuman. | 11. Jere. I. Best. |
| 6. Michael Wetherwax. 13 yrs. | 12. Jacob L. Snyder. (1881.) |

NAMES OF MEMBERS UP TO 1800.

NOTE:—These names have been gathered from records and papers, and are given, as nearly as possible, in their original form; changes being made only where the orthography of one pastor differed from that of another, and where names as now spelled would not otherwise have been recognized:—for instance the surname Turck changed to Derck, now Derrick; Grounshe is Crounse; Barnett was changed to Bahrendt, Barrent, Barndt, Barnd, finally Bornt, (Rev. Molther first wrote the name Bornt.) Colehamer was at first Collamer, then Kohlhammer, &c. Latin, German and Dutch baptismal names, with few exceptions, are given as now spelled, but abbreviated.

The intention was to catalogue the names of members up to 1880, but, after long and patient labor over what is here given it was relinquished as impracticable. There are 2,783 in the list.

—A.—	Adams, Marg.	Albrecht, Maria E.
Aason, Wm.	" Elias	" Jno.
Abram, Ant.	" Alida	" Rosina
" Anna	" Jas.	" Jac.
Adam, Wm.	" Elizab.	" Anna
" Esth.	" Jac.	Andrew, Jno.
Adams, Albt.	" Helen	" Maria
" Esth.	Agan, Jas.	Anson, Jas.
" Elisha	" Eltzia	" Cath.
" Elizab.	" Pat.	Anthony, Sam.
" Oliver	" Barb.	" Rach.
" Cath.	Albert, Jos.	" Jno.
" Wm.	" Marg.	" Elizab.
	Albrecht, Hen.	Apple, Hen.

Apple, Eve	Barnett, Ludwig	Beekman, Chris'p
Armstrong, Jno.	Bahrndt, Fdk.	" Maria
" Joan.	" Soph.	Beiser, Chr'n
Arnold, Isaac	" Jac. jr.	" Cath.
" Elizab.	" Anna	Bell, Sam.
" Chr'n	" Jos.	" Jane
" Ruth	" Chr'na	" Steph.
" Jac.	Barnum, Wm.	" Elizab.
" Maria	" Sara	Bely, Rich.
" Abr.	" Sam.	" Sara
" Regina	" Maria	Bender, Chr'n
Aufensend, Phil	Barry, Wm.	" Elizab.
Augsburg, Anna	" Agnes	Bengbod, Rich.
Auringer, Mart.	" Wm. jr.	" Cath.
" Maria	" Elizab.	Bennet, Owen
—B.—	Barsh, Lud.	" Anor
Babcock, Geo.	" Mary	" Eph.
" Marg.	" Chr'n	" Gert.
" Jno.	" Anna	Benson, Jno.
" Magd.	Bartel, Jno.	" Cath.
Babst, Adam	" Elizab.	Berg, Hen.
" Eva M.	" Pet.	" Elizab.
Bacchus, Jno. Er.	" Elnora	Berger, Conrad
" Cath. M.	" Wm.	" Cath.
" Jno. jr.	" Gert.	" Hen.
" Anna	" Ph.	" Sara
" Pet.	" Martha	Bergman, Jno.
" Eva M.	Bartholomae, Dor.	" Anna M.
" Mic'l	Batten, Jas.	Best, Conrad
" Mary	" Alice	" Cath.
Bachonel, Sam.	Battick, Hen.	" Adam
" Elizab.	" Mary	" Marg.
Bader, Geo.	Baum, Abr.	" Chr'na
" Marg.	" Dor.	" Alex.
Baker, Ben.	Baumbauer, Jac.	" Cath.
" Jane	" Sara	Betts, Chr'n
" Jno.	" Jno.	" Elizab.
Ball, Robt.	" Magd.	" Jno.
" Maria	" Mic'l	" Chris'na
Bancher, Jno.	" Eva	Betzer, Jac.
" Gert.	Beatty, Sam.	" Elizab.
Bancks, Arth.	" Cath.	Bernham, Wm.
" Sara	Bechtol, Thos.	" Sara
Barnett, Jno.	" Cath.	Bertle, Wm.
" Anna	Beck, Gerh.	" Magd.
" Jno. jr.	" Maria B.	Bickel, Gottl.
" Magd.	Becker, Ebenezer	" Marg.
" Hen.	" Mindwell	Birckel, Chr'n
" Elizab.	" Walter	" Eva
" Jac.	" Anna	" Eberhard
" Cath.	" Lorenze	" Marg.
" Chr'na	" Elizab.	" Elizab.
	" Abr.	Birt, Aar.
	" Eva	" Han.

Bitcher, Geo.	Bonenstiel, Jno.	Bratt, Lyd.
" Anna	" Cath.	" Adrian, jr.
Bittinger, Mart.	Borck, Chr'n	" Maria
" Magd.	" Tabitha	" Arnt
Blackley, Jas.	Borns, Sam.	" Gert.
" Anna	" Maria	Brewster, Jos.
Blower, Thos.	" Christ'a	" Anna
" Anna	Borvel, Wm.	" Benj.
Bloy, Jno. Chr'n	" Elizab.	" Marg.
" Joan D.	Bottom, Jas.	Brimmer, Jos.
Blass, Hen.	" Ellis	" Maria
" Eva	Bovee, Mart.	" Jac.
" Emr'k	" Elizab.	" Rosina
" Anna G.	Brazee, Wm.	" Jac. jr.
" Mic'l	" Cath.	" Meloby
" Anna M.	" Jno.	" Jno.
Boehm, Adam	" Cath.	" Maria B.
" Cath.	Brennenstuhl, Mic'l	" Gottfreid
" Jno.	" Elizab.	" Regina
" Han.	Bremmerman, Hen.	Brod, Hen.
Boekel, Gottl.	" Elizab.	" Christ'a
" Marg.	" Fred.	Brodhack, Barth.
Boetlinger, Mart.	" Elizab.	" Elizab.
" Magd.	Bratt, Jno.	" Barth. Sr.
Boneson, Fred.	" Maria	" Maria
" Eva	" Jno. jr.	Bronk, Pet.
Boltzen, Hen.	" Rach.	" Phebe
" Cath.	" Gerhard	Broyee, Ant.
" Hen. jr.	" Soph.	" Maria
" Marg.	" Gerhard, jr.	Brown, Wm.
" Sol.	" Magd.	" Mary J.
" Gert.	" Wm.	" Geo.
" Alex.	" Elizab.	" Mary M.
" Alida	" Pet.	" Adam
" Cornelius	" Marg.	" Cath.
" Cath.	" Albert	" Carl Fredk.
" Jno.	" Elizab.	" Maria
" Cath.	" Albert, A.	" Sam.
Bonenstiel, Fred.	" Cath.	" Hulda
" Eva	" Dan.	Brower, Jere.
" Nic.	" Williambe	" Han.
" Rosina	" Dan. jr.	" Davis
" Pet.	" Cornelia	" Annetgen
" Cath.	" And.	Brozius, Jos.
" Lud.	" Alida	" Anna
" Marg.	" And. jr.	Brust, Jac.
" Dav.	" Elizab.	" Cath.
" Sus.	" Chr'n	" Jac. jr.
" Fred, Sr.	" Bertha	" Eva
" Cath.	" Nic.	" Matt.
" Hen.	" Anna B.	" Anna M.
" Anna	" Baltzer	" And.
" Jere.	" Rosina	" Elizab.
" Reb.	" Adrian	" Jno.

Brust, Cath.	Claudius, Jac.	Cook, Joanna
" Geo.	" Maica	" Josh.
" Christ'a	Clay, Jas.	Coonley, Sol.
Bulson, (see Boltzen.)	" Anna	" Elizab.
Bullock, Chas.	Cleveland, Jno. J.	Coons, Phil.
" Elizab.	" Anna	" Elizab.
Burdick, Aug.	" Wm.	Cooper, Pet.
" Cath.	" Elizab.	" Anna
Burgess, Jno.	" Rupert	Cornier, Robt.
" Thos.	" Dorcas	" Anna M.
" Maria	Clint, Jno.	Cornwall, Thos.
Bush, Conrad	" Barb.	" Sisbrand
" Cath.	Clum, Hen.	Correus, Jno. Lawr.
" Caspar	" Elizab.	" Elizab.
" Esther	" Adam	Corry, Jas.
—C.—	" Eva	" Marg.
	" Adam, jr.	Covenoven, Sam.
	" Magd.	" Anna
	" Cath.	" Pet.
Cachel, Cornelius	Colchamer, (see K.)	" Elnora
" Han.	Cole, Gibson	Cramer, Hen.
Cadlocken, Barney	" Susan	" Anna M.
" Eva	Collamer, Sam.	" Christ'a
Caens, Jac.	" Elizab.	Cregail, Mart.
" Joanna	Collier, Geo	" Cath.
Caldwell, Jno.	" Marth.	Creller, Jno.
" Elizab.	Collins, Abr.	" Elizab.
Cammel, Jno.	" Cath.	" Phil.
" Cath.	" Abr. jr.	" Anna
Carey, Dan.	" Gert.	Cress, Sebas.
" Elizab.	" Wm.	" Marg.
" Arthur	" Lydia	Creycle, Phil.
" Maria	Collison, Francis	" Marg.
Carnau, Patk.	Concord, Reub.	Cropsey, Val.
" Sus.	" Magd.	" Cath.
Casparus, Val.	Conklin, Jno.	Crothers, Rob.
" Elizab.	" Joanna	" Maria
Chambers, Hugh	Conrad, Hen.	Crouse (see Grounshe.)
" Elizab.	" Leah	Croy, Jno.
" Dav.	" Hen. jr.	" Charlotte
" Marg.	" Anna C.	" Chr'n
" Adam	" Phil.	" Cath.
" Rach.	" Anna M.	" Jno. G.
Chelson, Bryar	" Phil. jr.	" Sus.
" Cath.	" Veronica	" Lawrence
Cholly, Hugh	" Adam	" Anna M.
" Elnora	" Elizab.	Crumb, Jno.
Clark, Patrick	" Wm.	" Jane
" Cornelia	" Christ'a	Cunningham, Elias.
" Jno.	" Jno. Wm.	" Esther
" Abigail	" Lena	Cummins, Jno.
" Jno. jr.	" Jac.	" Aeltzia
" Reb.	" Anna	Curtin, Jno.
" Rowland	Cook, Adam	" Rach.
" Cath.		

Cushman, Val.	Derck, Ant.	Doman, Jno.
" Anna	" Barb.	" Christ'a
—D.—	" Ant. jr.	" Jno. Ph.
	" Nelly	" Elizab.
	" Phil.	Dorman, Christop.
Dakin, Jno.	" Anna M.	" Marg.
" Han.	" Carolus	Dorrance, Jas.
Danielson, Jno.	" Marg.	" Mary
" Julianna	" Wm.	Dottel, Sam.
Danetts, Pet.	" Marg.	" Maria
" Anna	" Conrad	Doty, Pet.
Danna, David	" Jane	" Cath.
" Hopestill	" Sam.	" Phil.
Darnells, Hen.	" Maybe	" Cath.
" Maria	" Abr.	Downey, Isaac
Dater, Jno.	" Abigail	" Marg.
" Elizab.	Derrick, (see Derck.)	Dox, Jno.
" Jno. jr.	Deutcher, Phil.	" Magd.
" Elizab.	" Elizab.	Driets, Nic.
" Phil.	De Willaker, Jno.	" Maria
" Cath.	" Maria	Drury, Nic.
" Hen.	Dick, Jno.	" Cath.
" Magd.	" Cornelia	Du Baar, Jno.
" Hen. jr.	" Dav.	" Magd.
" Christ'a	" Christ'a	Dunbar, Jno.
" Reb.	" Hen.	" Helen
Dath, Jno.	" Eva	" Robt.
" Christ'a	Dickens, Geo.	" Annatya
Davenport, Hump.	" Maria	Dunn, Dennis
" Magd.	Dickenson, Sam.	" Christ'a
Davis, Robt.	" Maria	Dupp, Jno.
" Marg.	Diel, Zach.	" Marg.
Decker, Jno.	" Marg.	Durfstein, John.
" Wilhelmina	" Pet.	" Cath.
" Abr.	" Maria	—E.—
" Marg.	" Sebas.	
Deffenbord, Hump.	" Cath.	
" Wilhel'a	" Jno.	
Defoe, Dan.	" Christ'a	Earl, Enac
" Cath.	Dieterick, Gerh'd	" Maria
De Lange, Chr'n	" Magd.	Easton, John
" Elizab.	Dihl, Pat.	" Jeannetta
De Lany, Jonas	" Cath.	Eckert, Pet.
" Cath.	Dillebach, Hen.	" Elizab.
De Lin, Leger	" Rosina	Ehring, Jno.
" Cath.	Dio, Pet.	" Cath. E.
De Long, Thos.	" Gert.	" Sam.
" Magd.	Dixon, Geo.	" Sara
Dennison, Dennis	" Jeanette	" Mic'l
" Christ'a	Donnecliff, Jno.	" Elizab.
Depiks, Tim.	" Maria	" Chr'n
" Louisa	" Wm.	" Marg.
Derbush, Jonas	" Mary	Eichelsheimer, Pet.
" Elizab.	Doman, Hen.	" Christ'a
		Ellsworth, Wm.

Ellsworth, Cath.	Feil, Christop. Sr.	Fonda, Rach.
Emig, Jere.	“ Joanna	“ Pet.
“ Elizab.	“ Christop. jr.	“ Gert.
“ Geo.	“ Fanny	“ Jno. Sr.
“ Eva	“ Isaac	“ Dorcas
“ Laurenz	“ Reb.	“ Jno. jr.
“ Maria	“ Jac.	“ Eleonor
“ Phil.	“ Anna	Forman, Jac.
“ Gert.	Feller, Phil.	“ Nelly
Emrich, Hen.	“ Marg.	Forsythe, Alex.
“ Maria	“ Nic.	“ Mary
Enax, Dr. Gotfried	“ Maria	Fosburgh, (see V.)
“ Maria M.	“ Joh.	Foster, Jac.
Enes, Wm.	“ Maria	“ Jean
“ Marg.	“ Zach.	Francisco, Thos.
Ertzbarger, Jac.	“ Frances	“ Elizab.
“ Soph. C.	“ Jac.	Franzwood, Wm.
“ Dan.	“ Reb. B.	“ Marg.
“ Regina	Ferguson, Jno.	Fratz, Jac.
Esmi, Thos.	“ Retica L.	“ Maria B.
“ Elizab.	Fess, And.	“ Caspar
Evans, Benj.	“ Rach.	“ Maria
“ Maria	“ Conrad	Freber, Jac.
“ Sam.	“ Elizab.	“ Mahitabel
“ Ruth	Fether, Geo.	“ Dav.
Evert, Jno.	“ Elizab.	“ Cath
“ Nancy	File, (see Feil.)	Freeman, Edw.
Eyler, Henricus	Fink, Jac.	“ Helen
“ Cath.	“ Anna	Freer, (see Freher.)
—F.—	Finckel, Jno.	Freher, Abr.
Fairbanks, Sam.	“ Elizab.	“ Johnetta
“ Magd.	Fisch, Chr'n	“ Carolus
Fake, Geo.	“ Marg.	“ Anna M.
“ Maria	Fisher, Christop.	“ Isaac
“ Geo. jr.	“ Sus.	“ Elizab.
“ Cath.	“ Jac.	“ Fred.
Falkner, Wm.	“ Marg.	“ Anna
“ Marg.	“ Chr'n	“ Jno.
“ Jas.	“ Rach.	“ Anna B.
“ Sara	“ Chr'n. Sr.	“ Jno. jr.
Farel, Mic'l	“ Cath.	“ Cath.
“ Maria	“ Adam	Freidenburg, Jac.
Farrier, Dav.	“ Reb. C.	“ Maria
“ Mary	“ Geo.	“ Abr.
Fathing, Jno.	“ Rach.	“ Joannua
“ Cath.	Fleming, And.	Freidenreich, Chr'n
Federle, Jno.	“ Jonetya	“ Eva
“ Anna M.	Flensburg, Pet.	Freiderick, Mic'l
Feil, Jno. Melchoir	“ Maria	“ Cath.
“ Cath.	“ Dav.	“ Deobaldus
“ Christop.	“ Magd.	“ Marg.
“ Anna	Folk, Dav.	“ Steph.
	“ Han.	“ Esther
	Fonda, Jno.	“ Jno. Chr'n

Freiderick, Marg.	Gonnell, Jno.	—H.—
French, (Mr.) Charity	" Lucrecia	
" Mercy	Gordon, Chr'n	Haag, Christp.
Frazier, Wm.	" Jane	" Maria
" Maria	" Jos.	Hagerman, Jno.
Frez, Nic.	" Eytia	" Magd.
" Elizab.	" Chas.	" Wm.
Froelich, Wm.	" Girsil	" Maria
" Elizab.	Gordonier, Jac.	" Adrian
" Abr.	" Johnetta	" Cath.
" Marg.	" Hen.	Hagot, Dan.
" Jac.	" Elizab.	" Cath.
" Christ'a	" Hen. H.	Hains, Geo.
" Benj.	" Sus.	" Magd.
" Elizab.	Graaf, Paulos	" Adam
" Steph.	" Marg.	" Elizab.
" Maria	Gradus, Robt.	Hallenbeck, Arnt
" Martin	Graef, Jno. Paul	" Anna
" Maria	" Christ'a	" Jno.
" Zach.	Grandt, Pet.	" Marg.
" Magd.	" Elizab.	" Matt.
Froman, Cornel's	Grawberger, Jno.	" Maria
" Magd.	" Maria	" Bernhard
Fuchs, Hen.	" Pet.	" Nelly
" Elizab.	" Anna E.	" Nic.
	" Dan.	" Jean
—G.—	" Gert.	" Isaac
	" Hen.	" Helen
Garner, Fred.	" Marg.	Ham, Jno.
" Cath.	Green, Jno.	" Char'tte
Garretsen, Jno.	" Marg.	" Conrad
" Hulda	Greas, Mic'l	" Anna
Gebhardt, Matt.	Gribel, Fred.	" Conrad, jr.
" Marg.	" Anna	" Elizab.
Gerngros, Ludwig	Griffin, Caspar	" Hen.
" Magd.	" Elizab.	" Marg.
" Ph. Jac.	Grounshe, Phil.	Hamilton, Jas.
" Anna	" Maria	" Jane
Gernreich, Geo.	" Fred.	Hanaman, Jno. Hen.
" Marg.	" Anna B.	" Cath.
Geyer, Jno. G.	" Jno.	" And.
" Sus.	" Elizab.	" Anna
Gibson, Dav.	Gross, Jno. Hen.	Hanning, Hugh
" Magd.	Grune, Dexter	" Cath.
Ginther, Jonas	" Maria	Hans, Jac.
" Maria	Guiway, Sol.	" Reb.
" Jno.	" Prudence	Harrington, Zeeh.
" Anna	" Dan.	" Maria
Gnieskern, Jno.	" Joanna	Hartman, Phil.
" Soph.	" Pet.	" Regina
Godlove, Jos. (negro)	" Maria	Haswell, Jno.
" Eva	Guthardt, Dav.	" Maria
Golden, Benj.	" Maria	Hauck, Ludwig
" Sus.		" Magd.

Hanck, Geo.	Heller, Elizab.	Hochdiel (en) Sturm
" Magd.	Henn, Miel.	" Martha
" Jac.	" Cath.	" Jont.
" Maria C.	Hennecke, Emanl.	" Anna
Hauer, Jno. G.	" Joanna	" Wm.
" Sus.	Herb, Miel.	" Cath.
Hauser, Casp.	" Elizab.	Hoffman, Adam
" Elizab.	Herck, Georgon	" Magd.
Hansworth, Mic'l	" Johnetya	Hogel, Francis
" Anna M.	Herm, Miel.	" Joanna
Hayner, Pet.	" Dorothea C.	" Pet.
" Anna M.	Herman, Jac.	" Cath A.
" Pet. jr.	" Cath.	" Abr.
" Elizab.	Herwig, Conrad	" Marg.
" Phil.	" Magd.	" Jno.
" Eva M.	" Jno. J.	" Maria
" Phil. jr.	" Christ'a	" Cornel's
" Cath.	Heyer, Wm.	" Hanna
" Barnett	" Elizab.	" Dan.
" Anna	Hiccock, Herman	" Eva
" Jno.	" Lusante	Hok, Jno.
" Cath.	Hied, Jno.	" Maria
" Jno. B.	" Dorothea	" Gertr.
" Sus.	Hill, Wm.	" Jac.
" Jno J.	" Elizab.	" Cath.
" Cath.	Hilton, Wm. R.	Hokison, Jno.
" Conrad	" Elizab.	" Hen.
" Anna M.	" Rich.	" Elizab.
" Conrad, jr.	" Anna	Hopp, Isaac
" Elizab.	" Robt.	" Sabina
" Martin	" Elizab.	" Abr.
" Christ'a C.	" Jonath.	Horley, Sol.
" Fred.	" Elizab.	" Anna
" Anna	" Marg.	Horn, Jno. Matt.
" Fred. jr.	" Pet.	" Charlotte
" Elizab.	" Elizab.	Hornaker, And.
" David	" Thos.	" Elizab.
" Anna	" Anna	Hosea, Lorenz
" David, jr.	" Jac.	" Jean
" Maria B.	" Mary	House, Jac.
" Geo.	" Jno.	" Cath.
" Reb.	" Anna	Houston, Dan.
" Zach.	Hinderer, Jno. J.	" Maria
" Wm.	" Anna M.	" Geo.
" Maria	" Sam.	" Elizab.
" Hen.	" Maria Dor.	Hovey, Pet.
Heberson, Mart.	Hirt, Dav.	" Mary
" Elizab.	" Cath.	Hubner, And.
Heidley, Barb.	Hochdiel (en) Matt.	" Maria M.
Heim, Miel.	" Ariana	Hull, And.
" Cath. Dor.	" Jas.	" Elizab.
Heller, Balthazer	" Eleonora	Hungerford, Elijah
" Maria	" David	" Ketzia
" Jac.	" Hulda	Hunner, And.

Hunner, Elizab.	Johns, Louisa	Kempf, Jno. Wolfgang
Hunter, Jno. J.	Johnson, Jere.	" Elizab.
" Eva	" Sara	Kerner, Phil.
Husener, Nic.	" Jos.	" Marg.
" Frances	" Elizab.	Keyser, Sebas'n
Hutchison, Gottlieb	" Wm.	" Anna
" Maria	" Marg.	Kilmer, Wm.
" Simon	" Nic.	" Cath.
" Jno.	" Elizab.	Kimmel, Balthazer
" Maria	Joseph, (negro)	" Maria
Hutt, Jno.	Eva, "	" Pet.
" Elizab.	Jost, Geo.	" Maria S.
Hyatt, Minert	" Lydia	" Pet. jr.
" Regina	" Pet.	" Merey
Hyde, Joh.	" Magd.	" Jno.
" Cath.	Jubey, Sol. P.	" Christ'a
Hydorn, Conrad	" Prudencee	" Mart.
" Barb.	" Sol. J.	" Elizab.
" Jno.	" Elizab.	" Geo.
" Elizab.	" Pet.	" Anna
" Pet.	" Maria	" Jae.
" Anna.	" Jno.	" Elizab.
" Hen.	" Elizab.	King, Wm. "
" Elizab.	Jung, Jac.	" Elizab.
" Hen. jr.	—K.—	Kirchner, Rich.
" Maria Esther		" Anna
—I.—	Kaerger, Hen. jr.	Kitney, Pet.
	" Marg.	" Esther
Ingram, Humph.	Kalb, Wm.	Kleckner, Jno.
" Rach.	" Cath.	" Marg.
—J.—	" Chas.	" Matt.
	" Jane	" Sus.
	" Frdk.	" Geo.
	" Marg.	" Angelica
Jackson, Jas.		" Phil.
" Sara	Kammer, Jac.	" Cath.
Jacobs, Jno.	" Elizab.	Klinek, Geo.
" Reb. M.	Karby, Sus.	" Cath.
" Louis	Katzenbach, Hen.	Kline, Jno. Jos.
" Sara	" Eva	" Anna E.
Jacoby, Wm.	" Abr.	Knauff, Dr. Joh. Gottf'd
" Dorothea	" Elizab.	" Clarina
" Herman	Keller, Jac.	Kohlhamer, And.
" Cath.	" Eva	" Rach.
Jaeger, Sol.	" Wm.	" Geo.
" Sara	" Anna M.	" Anna E.
" Wendel	" Frdk.	" Barb.
" Anna	" Guise	" Chr'n
Jeffers, Wm.	" Chr'n	" Anna
" Maria	" Ann E.	" Ant.
Jellson, (see Chelson)	" Matt.	" Cath.
Jeremias, Augustin	" Lena	Kopp, Isaac
" Anna	Kelly, Jno.	" Sabina
Johns, Jere.	" Sara	Korbman, Dan.

Korbman, Cath.	La Creau, Cath.	Le Hunt, And.
Kramer, Hen.	" Carl	" Elizab.
" Anna M.	" Gert.	Leninger, Fred.
" Phil.	Lampdman and	" Caroline
" Elizab.	Landman see—	Leonard, Mic'l
" Jno. G.	Lampman, Pet.	" Maria
" Maria M.	" Anna	" Jno.
" Christp.	" Pet. jr.	" Cornelia
" Cath.	" Sara	Le Roy, Simon
Krankheid, Dav.	" Jac.	" Joanna
" Ant.	" Lydia	Leversee, Lavinus
" Maria	" Hen.	" Maria
" Cornelius	" Maria	Lewis, Jno.
" Anna	" Mic'l	" Maria
Kreber, Jno.	" Maria	" Hen.
" Maria	" Abr.	" Anna
Krebs, Jno.	" Elizab.	" Matt.
" Maria	Lanck, Jno. Geo.	" Magd.
Krissler, Jac.	" Maria M.	Lieker, Hen.
" Sara	" Wm.	" Elizab.
Krueger, Valrath	" Cath.	Linck, Pet.
" Maria	" Phil.	" Anna M.
" Jno. Geo.	" Aitya	" Hen.
" Marg.	Lane, Geo.	" Marg.
Krun, Wm.	" Maria	Linn, Archelaus
" Cath.	Langens, Val.	" Maria
Kugler, Matt.	" Elizab.	" Are. jr.
" Maria	Lansing, Alida	" Rosetta
Kuhn, Simon	" Jac.	" Arndt
" Magd.	" Jane	" Phoebe E.
" Marx	" Herbert	Lister, Thos.
" Agnes	" Anna M.	" Christ'a
" Pet.	" Abr.	Litcher, Sam.
" Lydia	" Anna	" Cornelius
Kummig, Jac.	Lape, Jno. Ern.	" Elizab.
" Elizab.	" Marg.	" Jno.
Kuntz, Abr.	Lappius, (Lape) Wm.	" Hen.
" Anna E.	" Alida	" Charlotte
" Pet.	Laquois, Louis	Livingston, Wm.
" Anna C.	" Dorothea	" Elizab.
" Matt.	Laquoroy, Ant.	Lodman, Sam.
" Elizab.	" Cath.	" Maria
" Dav.	Lawyer, Mic'l	Lohnes, Adam
" Cath.	" Danetta	" Elizab.
" Dav. jr.	Leak, Wm.	" Adam, jr.
" Cornelia	" Sara	" Sebastian
" Jac.	Lee, Benj.	" Marg.
" Joanna	" Cath.	" And.
Kupper, Obediah	Le Grange, Ornie	" Veronica
" Magd.	" Eydya	" And. jr.
—L.—	" Isaac	" Anna
La Creau, Anton	" Jacobina	" Henry
	" Chr'u	Lohning, Ad.
	" Elizab.	Long, Jno.

Long, Christa.	Martin, Anna Doroth.	McDougal, Duncan
" Chr'n	Mars, Jas.	" Han.
" Elizab.	" Thos.	" Alex.
Loose, Pet.	Marvel, Steph.	McDowel, Jno.
" Maria E.	" Han.	" Cath.
" Pet. jr.	Matthew, (negro.)	McElwain, Thos.
" Soph.	Christina,	" Jane
Losberger, Jno.	Maury, Angus	McFarling, Jno.
" Cath.	" Jeanette	McGregor, Nancy
Lossing, Hen.	Mayer, Phil.	McIndosch, And.
" Elizab.	" Maria	" Sus.
Lot, (negro.)	" Phil, jr.	" Jno.
Rachel,	" Marg.	" Eva
Lott, Jno.	" Hen.	McKinley, Hen.
" Eva	" Maria	" Elizab.
Loughlin, Barney	McCallason, Chas.	McManus, Hugh
" Marg.	" Cath.	" Maria
Low, Sam.	McCarty, Tim.	McMullen, Duncan
" Elizab.	" Reb.	" Cath.
" Jno.	McChesney, Robt.	McMurray, Sam.
" Elizab.	" Maria	" Sara
Lowenstein, Pet.	" Walter	McNeal, Archie
" Maria	" Jane	" Jane
" Jno.	" Walter, jr.	McOwen, Jas.
" Anna	" Han.	" Marg.
Ludwig, Caspar	" Jno.	McQuain, And.
" Maria	" Elizab.	" Maria
Lyon, Jas.	" Sam.	Meintzler, Mart.
" Alida	" Marg.	" Maria
	" Sam. jr.	" Christp.
	" Joanna	" Marg.
	" Simon	" Lorenz
	" Marg.	" Elizab.
Major, Frdk.	McClellan, Hugh	Meintzer, Jno.
" Marg.	" Maria	" Elizab.
" Jno. jr.	McCleud, Donald	Merckel, Ant.
" Anna	" Margery	" Magd.
" Jno.	McColvin, Jas.	Meter, Thos.
" Gert.	" Marg.	" Eleonora
Mandel, Marg.	McCombs, Jno.	Meyer, Felix
Mandeville, Julius	McCord, Arthur	" Marg.
" Maria	" Mary	" Jno.
Mann, Jno.	" Pet.	" Gert.
" Elizab.	" Judith	" Jno. jr.
Maria, (negress.)	McCowen, Jas.	" Sus.
Martin, Thos.	" Marg.	" Christp.
" Magd.	McCoy, Jno.	" Anna
" Elnora	" Marg.	" Hen.
" Patrick	" Wm.	" Maria
" Maria	" Maria	" Phil.
" Robt.	" Jno. jr.	" Marg.
" Marg.	" Maria	" Anna M.
" Jac.	McDonald, Dan.	" Cath.
" Elizab.	" Nancy	" And.
" Jos.		

Meyer, Cath.	Mitchel, Jas.	Murray, Angus
" Jae.	" Cath.	" Jane
" Maria	Mirlar, Isa.	Myers, Geo.
" Cornel's	" Rach.	" Han.
" Magd.	Mock, Jno.	—N.—
Michel, Dav.	" Maria B.	
" Aeltzia	" Hen.	
" Geo.	" Elizab.	Nagle, Frdk.
" Marg.	Moegli, Jno.	" Sus.
" Nic.	" Cath.	Near, Barnard
" Anna Barb.	Monk, Wm.	" Maria B.
" Christ'a	" Esther	" Carl
Mickel, And.	Moon, Wm.	" Dav.
" Sus.	" Maria	" Marg.
" Jas.	Moore, Wm.	Nehr, Chas.
" Cath.	" Jeanette	" Cath.
" Jac.	" Jonathan	" Geo.
" Cath.	" Dorothea	" Elizab.
" Chas.	" And.	" Jacob
" Cath.	" Anna	" Gert.
Middleton, Benj.	Morell, Wm.	Neutzel, Conrad
" Anna E.	" Sara	" Elizab.
Mider, Thos.	" Thos.	Newman, Chas.
" Helen	" Elizab.	" Christ'a
Miller, Jno.	Morris, Jac.	" Hen.
" Sara	" Reb.	Nicols, Jno.
" Gerhardt	" Jno.	" Han.
" Cath.	" Cath.	Nicholson, Israel
" Phil.	Morrison, Hen.	" Maria
" Hen.	" Maria Sybilla	Nimeyer, Jno. H.
" Maria C.	" Andrew	" Anna M.
" Barnett	Mosher, Zeb.	Norton, Hen.
" Cornelia	" Sara	" Marg.
" Steph.	Mowrer, Bernhard	" Jno.
" Cath.	" Sus.	" Elizab.
" Thos.	" Jac.	
" Cath.	" Reb.	—O.—
" Jac.	Muller, Ralph	
" Gert.	" Martha	Oberaker, Jac.
Millius, Geo.	" Hen.	" Rach.
" Anna	" Cath.	" Mart.
" Christ'a	" Anna	" Marg.
" Jno.	" Frdk.	" Wendel
" Jeanetta	" Magd.	" Rach.
" Nic.	" Hen. jr.	" Geo.
" Joanna	" Eva	" Johanetya
" Jac.	" Wm.	" Mich'l
" Nancy A.	" Barb.	" Anna B.
" Jno. jr.	" Jno.	" Mic'l, jr.
" Rosina	" Maria	" Maria C.
" Nic. jr.	Munch, Pet.	" Wm.
" Fanny	" Elizab.	" Maria
" And.	" Pet. jr.	" Adam
" Maria E.	" Maria	" Cornelia

Oberaker, Wendel, jr.	Othout, Minehard	Phillips, Jas.
“ Anna	“ Maria	“ Marg.
Oberhauser, Abr.	“ Evert	“ Mic'l
“ Elizab.	“ Marg.	“ Gert.
“ Caspar	“ Alex.	“ Pet.
“ Veronica	“ Charity	“ Anna
Ochs, Geo.	Otleb, Chr'n	Phorus, (Vorhees,) Jno.
“ Eva	“ Eva	Pitcher, (see B.)
“ Melchoir	Ottmar, Christp.	Polak, Barnet
“ Engle	“ Eva	“ Agnus
Oel, (Uhl,) Jno.	Owens, Jno.	“ Jno.
“ Anna	“ Maria M.	“ Ellen
Oldendorp, Rich.	—P.—	Pope, Jno. Ern.
“ Sara		“ Marg.
Oliver, Jno.	Pabst, Jno. Adam	Potts, Geo.
“ Maria	Paddock, Hen.	“ Veronica
“ Evert	“ Maria	Presie, Wm.
“ Reb.	Palmadier, Jno.	“ Cath.
“ Jae.	“ Cath.	“ Hen.
“ Ruth	“ Hen.	“ Cath.
Oly, Christp.	“ Elizab.	“ Christp.
“ Eleonora	Pangborn, Rich.	“ Gabriel
Optom, Wm.	“ Cath	“ Danetta
“ Maria	Pap, Ernest	“ Abr.
Orlock, Frdk.	“ Marg.	“ Benj.
“ Harina	Paris, Wm.	“ Elizab.
Ostrander, Adam	“ Elizab.	Prettau, Dr. Pet. Jac.
“ Anna	Parkes, Tim.	Proffe, Phil.
“ Pet.	“ Eleonora	“ Sara
“ Sara C.	Patchet, Jas.	“ Cath.
“ Jno.	“ Reb. M.	“ Maria
“ Maria	Patlow, Jno.	“ Jno.
“ Isaac, jr.	“ Elizab.	“ Ketzia
“ Elizab.	Patten, Reb.	“ Abr.
“ Isaac	Paul, Thos.	“ Sara
“ Sara	“ Maria	“ Jac.
“ Eberhard	Pember, Phil.	“ Lea
“ Elizab.	“ Martha	“ Ant.
“ Cornelius	“ Maria	“ Maria
“ Marg.	Pemberton, Jere.	“ Cornelius
“ Jae.	“ Sus.	Proper, Jac.
“ Jacobina	“ Wm.	“ Eva
“ Jno. jr.	“ Sara	“ Sam.
“ Anna	Pfeister, Francis Jos.	“ Cath.
“ Jont.	“ Anna	
“ Lea	Phillips, Jac.	—Q.—
“ Abr.	“ Anna	
“ Maria	“ Frdk.	
Ostrum, Hen.	“ Soph.	Quackenbos, Isaac
“ Maria	“ Jno.	“ Cornelia
“ Dav.	“ Anna M.	“ Jae.
“ Simon	“ Jno. jr.	“ Cath.
Othout, Abr.	“ Veronica	Quay, And.
“ Maria		

—R.—		
Raaf, Jno.	Rhein, Frdk.	Rosenberger, Anna
“ Christ’a	“ Marg.	Rosenfeldt, Jac.
“ Christp.	Rice, Phil.	“ Lidia
“ Cath.	“ Helena	Rossiter, Carl
Radley, Hen.	“ Jno.	“ Sara
“ Elizab.	“ Han.	Rossman, Jno.
“ Rich.	“ Geo.	“ Han.
“ Maria	“ Anna	Rowbottom, Jno.
Ramser, Christp.	Richstein, Jno.	“ Elizab.
“ Deb.	“ Han.	Ruby, Conrad
Ramsey, Hen.	Ricker, Jno.	“ Sara
“ Cath.	“ Marg.	“ Jno.
Randal, Jno.	“ Jno. Geo.	“ Lena
“ Cath.	“ Cath.	Ruf, Mic’l
“ Jere.	“ Mic’l	“ An. Dorothea
“ Gert.	“ Maria	Runkle, Cornelius
Rausch, Jno.	“ Conrad	“ Elizab.
“ Maria	“ Elizab.	“ Jno.
“ Geo.	Reigle, Chas.	“ Marg.
“ Christ’a	“ Joan.	Rupert, Jno.
“ Conrad	Ritchie, Killian	“ Elizab.
“ Cath.	“ Anna M.	Ruyter, Jno.
“ And.	Ritter, Chr’n	“ Anna
“ Reb.	“ Anna	Rysdorph, Jno.
“ Frdk.	Robens, Hen.	“ Cath.
“ Anna	“ Anna	“ Lorenz
“ Wm.	Robert, (negro.)	“ Anna M.
“ Cath.	Lea, “	—S.—
“ Jno. jr.	Roberts, Abr.	
“ Stina	“ Cath.	
Reichert, Mic’l	“ Abner, (Major)	Sandford, Wm.
“ Maria	“ Rosina	“ Christ’a
“ Hen.	“ Abr. jr.	Sandhagen, Dr Aug. Frdk.
“ Anna M.	“ Maria	Sandy, Chr’n
Reiffensberger, Hen.	Robinson, Calvert	“ Mar. Barb.
“ Gert.	“ Marg.	“ Rich.
“ Jno.	Rockenstier, Jos.	“ Lydia
“ Elizab.	“ Anna M.	Saulsbury, Jac.
“ Jno. jr.	Rogers, Benj.	“ Joanna
“ Reb.	Roller, And.	“ Jno.
Reinhard, Jno. C.	“ Reb.	“ Maria
“ Sara	Rose, Sam.	Schaeffer, Jno.
Reiter, Reb.	“ Elizab.	“ Gert.
“ Benj.	“ Phil. B.	“ Frdk.
“ Elizab.	“ Anna	“ Elizab.
Reylin, Ant.	Rosenbarger, Pet.	“ Martin
“ Cath.	“ Anna	“ Anna
“ Jno.	“ Geo.	“ Hen.
“ Magd.	“ Regina	“ Alida
Reynolds, Jno.	“ Martin	“ Maria
“ Sara	“ Elizab.	“ Jno. jr.
Rhein, Edw.	“ Jac.	“ Elizab.
	“ Regina	“ Chr’n
	Rosenberger, Jac. jr.	“ Magd.

Schauer, Wm.	Schmidt, Mart.	Schwerdfeger, Frdk.
" Marg.	" Reb.	" Elizab.
Schearer, Benj.	" Jere.	" Sam. jr.
" Eva	" Anna	" Marg.
" Sylvinus	" Wm. jr.	Seaman, Isaac
" Elizab.	" Maria	" Marg.
" Frdk.	" Leonard	Seeger, Jno.
" Cath.	" Marg.	" Christ'a
" And. jr.	" Paul	" Jno. jr.
" Anna	" Allen N.	" Sara
Schenk, Paul	" Reb.	" Pet.
" Elizab.	" Hen.	" Anna
Schermerhorn, Wm.	" Jos.	" Alex.
" Elizab.	" Cath.	" Mary
" Jac.	Schneider, Laurentius	Settle, (see Z.)
" Elizab.	" Elizab.	Seybel, Mic'l
" Christ'a	" Chr'n	" Angelica
" Leon'd	" Aeltzia	Sharp, Geo.
" Maria	" Chr'n, jr.	" Cath.
Schiffer, Dennis	" Sabina	" Nic.
" Anna	" Jno.	" Magd.
" Hen.	" Cath.	" Conrad
" Magd.	" Jno. jr.	" Elizab.
" Nic.	" Elizab.	" Pet.
" Cath.	" Steph.	" Cath.
" Chr'n	" Eva	Sheeleigh, Mart.
" Magd.	" Ludwig	" Mart. jr.
Schlander, Cornelius	" Maria B.	" Catalina
" Maria	" Ludwig, jr.	" Cath.
Schlect, Hen.	" Magd.	" Frdk.
" Marg.	" Paul	Sheldeberg, Caspar
" Dan.	" Maria	" Maria
Schleider, (Schlander)	" Matt.	Shell, Wm.
Schlingerland, Albert	" Veronica	" Maria
" Elizab.	" Sebastian	Sheple, Jno.
" Sturm	" Sara	" Magd.
" Anna	" Jno. Geo.	Sheppard, Wm.
Schmidt, Jac.	" Anna M.	" Jane
" Elizab.	" Jac.	Shibboleth, Jno.
" Pet.	" Marg.	" Magd.
" Christ'a	" Jac. jr.	" Marg.
" Robt.	" Lena	Shotler, Hen.
" Cath.	" Wm.	" Joan.
" Jno.	" Cath.	" Jac.
" Han.	Schryin, Anna M.	" Marg.
" Wm.	Schultze, Moritz	" Jno.
" Catalina	" Joan. M. C.	" Adrianna
" Chr'n	" Maria	Shreck, Anna M.
" Elizab.	Schupp, Conrad	Shultes, Jno.
" Marg.	" Elizab.	" Eva
" Jno. jr.	Schuyler, (Maj.) Pet.	Sickle, (see Z.)
" Cath.	" Gert.	Silves, Jas.
" Nelly	Schwerdfeger, Jno Aug.	" Phoebe
	" Cath.	Simon, Wm.

Simon, Cath.	Stahl, Anna M.	Tice, Jno. Jost
" Abr.	" Elizab.	Tillman, Jno.
" Cath.	Stanley, Rich.	" Maria
" Pet.	" Lydia	" Wm.
" Cath.	Steinman, Ludw.	" Charity
" Jac.	" Cath.	" Rich.
" Anna C.	Stickle, Nic.	" Sara
" Jonas.	" Jemima	Torns, Jas.
" Eliza	Stillwell, Eunice	" Maria
" Jonas, jr.	Stock, Gottl.	" Jac.
" Elsie	" Gert.	" Han.
" Albertus	Stoll, And.	Treve, Joel
" Marg.	" Ellzab.	" Maria
" Mark	" Dan.	Trowbridge, Luther
" Eva	" Eva	" Elizab.
Simons, Benj.	Stover, Jac.	Tunnecliff, Jno.
" Anna	" Rhoda	" Han.
Simpson, Hen.	" Jac. jr.	Turner, Pet.
" Sara	" Ruth	" Ariana
" Edw.	" Jno.	
" Maria	" Maria	—U.—
Sipperlee, (see Z.)	Straub, Jno.	
Sixby, Nic.	" Dorothea	Uhl, (see Oel.)
" Cornelia	Strobel, Eman'l	" Dan.
Snydermore, Hen.	" Magd.	" Anna M.
" Jane	Strunk, Jno.	Uhley, Bernhard
Soderlin, Martha	" Anna	" Anna
Spahn, Joachim	" Hen.	Uhline, Barnet
" Anna	" Elsie	" Maria
" Phil.	Stultz, Jno.	
" Maria	Sullivan, Dennis	—V.—
Spengler, Jno. Geo.	" Elizab.	
" Anna Doro.	Sydendam, Jno.	Valentine, Jno.
Spicer, Jas.	" Cath.	" Mart.
" Barb.		Vamilia, Benj.
Spohr, Hieronymus	—T.—	" Sara
" Elizab.		Van Aalstein, Jno.
Spooner, Ralph	Taeuber, And.	" Rach.
" Abig'l	" Eva	" Herman
Spotten, Jas.	Tauny, Isaac	" Cath.
" Thos. L.	" Mary	" Wm.
" Marg.	Tauschenk, Caspar	" Cath.
Springer, Jac.	" Elizab.	" Weynand
" Anna M.	Taylor, Wm.	" Marg.
" Jno. Geo.	" Eva	" Pet.
" Eva	Teffenpord, Humph.	" Anna
" Hen.	Thoman, (see Doman)	" Jno. jr.
" Marg.	Thompson, Jno.	" Magd.
" Mart.	" Marg.	" And.
Sprung, Cornelius	" Dan.	" Anna M.
" Marg.	" Cath.	Van Antwerp, Dow
Stacker, Jos.	Thorn, Jac.	" Herman
" Han.	" Han.	" Lena
Stahl, Pet.	Thurman, (see Dorman.)	Van Arnheim, Luke

Van Arnheim, Sara	Van Dusen, Cornelius	Wager, Jac. jr.
" Hen.	" Magd.	" Rosina Barb.
" Sus.	Van Etten, Benj.	" Marg.
" Abr.	" Anna	" Jno.
" Han.	Van Flarckin, Benj.	" Magd.
" Jno.	" Reb.	" Jno. sr.
" Sally	Van Hussen, Pet.	" Cath.
Van Buren, Danega	" Maria	" Jno. Leonard
" Herman	" Elizab.	" Christ'a
" Sara	" Reinier	" Thos.
" Jno.	" Agnetya	" Elizab.
" Anna M.	" Herman	" Geo.
" Cornelius	Van Ostrander, Pet.	" Abia
" Maria	" Sara	" Pet.
" Martin	" Jno.	" Marg.
" Cath.	" Anna	" Jno. jr.
Van de Berg, Gerhard	Van Sande (see Zandt)	" Eva
" Anna	Van Schaack, Jac.	" Eberhard
" Cornelius	" Maria	" Gert.
" Elizab.	Van Shuben, Pet.	" Ludwig
" Jno.	" Cornelia	" Elizab.
" Eva	Van Uffenberg, Sus.	Wagner, Phil.
Van de Bogert, Geo.	Van Valkenberg, Jno.	" Cath.
" Sara	" Anna	" Jno. Geo.
Van de Carr, Abr.	" Jac.	" Anna
" Marg.	" Cath.	Walker, Jno.
" Nic.	Van Wurmer, Cornelius	" Johnetta
" Joanetya	" Cornelia	Wallace, Sam.
Van der Huyden, Jno.	Van Zandt, Jos.	" Anna
" Sus.	" Maria	Walter, Jno.
" Jac.	" Jno.	" Anna
" Joanna	" Elizab.	Walther, Jno. Geo.
" Abr.	" Hen.	" Lena
" Anna	" Cath.	Warren, Wm.
" Jac. jr.	Vatten, Jac.	Waters, Dav.
" Maria	" Maria	" Maria
Van der Linden, Pet.	Vineent, Benj.	Wattenbach, And.
" Sus.	" Rach.	" Cath.
Van der Zee, Walter	Vollweiser, Jac.	" And. jr.
" Maria	" Maria	" Magd.
Van de Werken, Jno.	Von Adam, Jno.	Way, Dan.
" Maria	" Sara	" Jemima
" Hen. Ruloff	Von Gleeck, Lorenz	Wayne, Anthony
" Cath.	" Charity	" Sara
" Albert.	Vosburgh, Abr.	" Conrad
" Bar. Ellen	" Sabina	" Joan.
" Jac.	Voss, Pet.	" Dan.
" Maria	" Anna	" Cath.
Van Dusen, Aaron	Vroman, (see F.)	" Cornelius
" Marg.		" Elizab.
" Hen.	—W.—	" Derck
" Eleonora		Weber, Francis
" Wm.	Wager, Jac.	" Cath.
" Christ'a	" Magd.	" Jno.

Weber, Appolonia	Whittaker, Barnet	Wilmot, Angelica
" Chr'n	" Gert.	Wilson, Jno.
" Mercury (!)	Wickwager, Phil.	" Maria
" Frdk.	" Elizab.	" Jno. jr.
" Barb.	Wickweier, Jon.	" Rach.
" Val.	" Barb.	" Thos.
" Elizab.	" Jon. jr.	" Ariana
" Jno. jr.	" Elizab.	" Jas.
" Lena	" Phil.	" Elizab.
" Ludwig	" Magd.	" Abr.
" Elizab.	Widbeek, Walter	" Geo.
Wed, Regina	" Gert.	" Sara
Weed, Dav.	" Thos.	" Sam.
" Gert.	" Maria E.	" Maria
Weiser, Jno.	" Jno.	Wiius, (Willis) Jas.
" Cath.	" Cath.	" Maria
" Conrad	Wiederwacks, Dav.	" Jno.
" Aeltzia	" Magd.	" Rach.
Wenney, Pet.	" Jac.	" Thos.
" Maria M.	" Cath.	" Jane.
" Dan.	" And.	Wing, Lavinus
" Cath.	" Cath.	" Maria
" Benj.	" Jno.	Winne, (see Wenney)
" Anna	" Anna	Winter, Mic'l
" Francis	" Pet.	" Elizab.
" Maria	" Cath.	Witinger, Christp.
" Dav.	" Mart.	" Anna M.
" Gert.	" Elizab.	Wittiek, Abr.
Wennison, Jno.	" Joan.	" Lea
" Anna	" Alex.	Witter, Jos.
Werner, Phil.	" Lorenz	" Eva
" Elizab.	" Anna	Wolfen, Jac.
" Geo.	" And. sr.]	" Maria
" Maria	" Elmora	Wolff, Cath.
Wetzel, Geo.	" Magd.	" Sam.
" M. Barb.	" And. jr.	" Elizab.
" Christop.	" Alida	" Jno.
Weyland, Leonhard	Wiestenhausen, Hen.	" Maria B.
" Anetya	" Anna M.	" Marg.
Wheeler, Jno.	Wilber, Zara	Wood, Jas.
" Anna M.	" Eva	Woodmore, Jas.
" Nic.	Wilks, Jas.	" Ditya
" Maria	" Maria	Wright, Humph.
" Geo.	" Jas. jr.	" Anna
" Magd.	" Cath.	Wurmer, Frdk.
Whipp, Cath.	Wilkison, Geo.	" Lena
White, Thos.	" Cath.	Wust, Jno.
" Elizab.	William, Benj.	" Mary
" Jas.	" Maria	" Juliana
" Jeanette	" Jas.	Wyatt, Dav. H.
Whiteman, Jno.	" Mary	" Gert.
" Marg.	Wilment, Ant.	Wyngod, Jno.
" Matt.	" Rach.	" Phoebe
" Maria	Wilmot, Jno.	

-Y.-

Yates, Elnora
 " Jas.
 " Elizab.
 York, Dav.
 " Sus.
 Yost, (see J.)
 Young, Hen.
 " Aeltzia
 " Jno.
 " Louise
 " Jac.
 " Cath.
 " Abr.
 " Emanl.
 " Maria
 " Frdk.
 " Hen. jr.
 " Anna
 " Jno. jr.
 " Cornelia
 " Lucia

-Z.-

Zeh, Nic.
 " Sophia
 Zettle, Jno.
 " Maria
 Zicker, Ludwig
 " Christi'a
 Zickle, Jno. G.
 " Kissia
 " Jno.
 " Cornelia
 Zimmerman, Jac.
 " Eva
 " Jno.
 Zipperli, Jac.
 " Elizab.
 " Jac. jr.
 " Christ'a
 " Mic'l
 " Regina
 " Barnett
 " Marg.

Zipperli, Hen.
 " Elizab.
 " Hen. jr.
 " Cath.
 " Frdk.
 " Maria B.
 " Geo.
 " Elizab.
 " Pet.
 " Jane
 " Jno. jr.
 " Elizab.
 Zobel, Wm.
 " Christ'a
 Zornberger, Geo. J.
 Zufeldt, Adam
 " Nelly
 " Hen.
 " Elizab.
 " Ant.
 " Bedgra
 " Adam, jr.
 " Roxy

KIRCHEN ORDNUNG.

Not dated, but supposed to have been written and adopted at the organization of the Church. The chirography and style of composition are not the same as those of any pastor who wrote in the records that have been preserved.

The translation here given was made by Rev. Mr. Schwerdfeger, and is a literal copy.

“CHURCH DISCIPLINE

FIRST PART.

FIRST SECTION

containing the doctrine which is to be taught in all our congregations.

ARTICLE 1.

All ministers who are regularly called and ordained have to regulate their doctrine and Sermons according to the rule of the word of God, viz after the writings of the Prophets and Apostles and in uniformity with our Symbolick books, the unchanged Augsburgh Confession, the Smalcaldick Articles, both Catechisms of Luther, the Formula Concordiae, Against those nobody should preach either secretly or publicly, neither use any new prases, which were contrary to them.

ARTICLE 2.

The preachers have to prepare their Sermons to the edification of the congregations thus, that they teach the word of God candidly and purely distinguishing the true from the false doctrine and inculcate the right way to the people, that they may know to preserve themselves from false doctrines and preachers and remain faithful to the pure truth; all of which he has to perform with such circumspection, that he may avoid not only impudent transgressions and delinquencies, but even every kind of hard and offensive language; but if any transgression against it should take place arising from zeal, the colleagues, elders and deacons have such preachers to admonish in christianlike brotherly love to be afterwards on their guard against such faults, that all may be done in love, the congregation be edified, and no offense be given.

ARTICLE 3.

Yet, whereas they ought to punish all sins in all conditions of men with proportionate zeal, and not to be alike thumb dogs,^a they may of course perform it with that modesty and moderation, that the names of the persons, be they members of our congregation or not may be spared and no injurious description be given of them, that the simple minded may not be offended, but all things regulated to the edification of the congregation.

ARTICLE 4.

What belongs to other ministerial acts and church prayers, the ministers should not use any other church Agende (Liturgy) and Formular, than that of Amsterdam; printed in the year 1689, and this without addition and change, except the prayer for the government of our

a. Like dumb dogs.

country and the prayer of our Lord which should be said
"Vater unser."

ARTICLE 5.

At funerals it is usual with us to deliver a funeral sermon, and to sing hymns as well before as after the sermon, provided that the former is expressly requested and that there are a sufficient number of the congregation present to perform the singing; as for the rest, when no funeral sermon is delivered, yet, the deceased may have been young or old, a short funeral admonition before the burial takes place, is to be delivered, imploring God that he may grant a joyful resurrection to the deceased, console those left behind, and impart to us all a happy dying hour. This done a prayer is to be offered asking the favor of a blessed end, and concluding with the lord's prayer. After this, when the corpse is let down into the grave, the minister takes a handful earth casts the same on the coffin, saying, "man, thou art earth and shalt be turned to earth." Then follows the singing of the hymn: "Nun lasst uns den Leib begraben," and after the close of the same the blessing.

SECOND SECTION

Of the places, times and meetings to hear the word of God.

ARTICLE 1.

The preachers have to deliver their sermons and to administer the holy Sacraments on such days and times, which they find customary and adequate; every Sunday morning explaining the Gospel and in the afternoon, during the summer catechising, or delivering a sermon; in the Lent they will give an explanation of the history of the sufferings of our Savior Jesus Christ.

ARTICLE 2.

On Sundays after the first prayer the regular portion of the epistle is to be read, and on the 10th Sunday after Trinity instead of the epistle the history of the destruction of Jerusalem is to be read. After the second hymn follows the sermon, beginning and ending with the Lord's prayer. After the introduction into the sermon one of the hymns is to be sung "Herr Jesu Christ dich zu uns wend," or, "Nun bitten wir den heiligen Geist," when the sermon is concluded; and on feasts, the absolution and the ordinary prayer is to be spoken, which is followed by another hymn and the blessing.

ARTICLE 3.

All other special conventicula and meetings, which are appointed without the express or special approbation of the Consistory ought to be disapproved as very dangerous and are by this forbidden, in order that by them no disturbance or offense might be caused.

ARTICLE 4.

In case of the absence of the ministre the lecturer (reader) has to observe the above order, excepted that he has to omitt the prayer in the sermon, secondly the Absolution after the sermon and thirdly to say instead of the blessing those words: "the peace of the Lord, a. s. f.^a

THIRD SECTION

of administering the Holy Baptism.

ARTICLE 1.

The ministers have to administer the holy baptism with the utmost veneration, and this in The form which is

a. a. s. f.—and so forth.

explained in our Church-Agenda or Liturgy, in order that even in "adeaphores" (as ceremonies) a conformity might be preserved. In the external performance it is to be observed that either the fingers are to be dipped into the water, or the water to be poured out into the full hand. Likewise the hand is to be imposed when the prayer is said: "The almighty God and Father."

ARTICLE 2.

In case that it should be required, that a child out of necessity or other important reasons should be baptized in a house, yet the parents should afterwards bring the child into the church (meeting-house) in order that the congregation might be admonished to pray for the wants of the child to God, and to remember individually each his covenant made with God in the baptism; likewise preachers should baptize all children, when requested, who are not yet baptized.

ARTICLE 3

In case persons should come to us, who had already reached the age of maturity, wishing to be baptized, due investigation is to be made if the same have been baptized either in an imperfect manner or not at all; after which they are first to be instructed in our catechism, and afterwards caused to lay down their confession of faith.

ARTICLE 4.

The children, who are baptized in our congregation are to be written or inscribed in a particular Church-matricula with their Names, parents, godfathers, day and date.

ARTICLE 5.

The parents should if possible, personally be present at the baptism of their children, and always be careful, that

pious, christian-like and such witnesses are chosen, who are members of the church.

FOURTH SECTION.

of preparation, absolution and the Lord's supper.

ARTICLE 1.

The Lord's holy supper should be administered on the feast of Easter, Pentecost and Christmas or other adequate sundays. Firstly the preachers have to publish four weeks before, after the sermon the celebration of the Lord's Supper, in the same time admonishing those, who are resolved to participate in the same, to examine themselves well, to repent, and to turn their souls to God, also to reconcile themselves with their fellow christians, that they may not receive it to their judgment.

ARTICLE 2.

The preachers have likewise, during this time to admonish those children or younger members who had as yet not received the Lord's Supper and are not yet sufficiently instructed in the christian doctrine and belief, or were labouring under some troubles of their conscience, to appear before the preacher, in order that they may receive information in the catechism and consolation from the word of God. Those, who are desirous to receive private absolution should not be refused, or any body treated contemptuously (negligently) but with the more respect and consideration.

ARTICLE 3.

Furthermore is a preparation-sermon to be delivered on Saturday, after which those, who intend to participate in the Lord's Supper have to answer the questions, contained in the Liturgy concerning their state of repentance,

reconciliation, and correction of life, and their names to be written down by the minister.

FIFTH SECTION.

Of the administration of the Lord's Supper.

ARTICLE 1.

After the impending celebration has been made known, the thus prepared participants have to assemble on that Sunday in the meeting-house; and the deacons have to prepare the table with bread, wine, vases, and other necessary furnitures.

ARTICLE 2.

Concerning the external rite it is to be observed that, in the consecration, when the words are said, "he took the bread, he took the cup," the vessels containing bread and wine are to be touched, likewise the hand is to be stretched first over the bread and afterwards over the wine (*quasi demonstrando*) when the words are to be pronounced "this is my body, this is my blood," and then the communicant have to receive the Lord's Supper in humble devotion.

ARTICLE 3.

During the administration Psalms and Hymns in praise of the Lord are to be sung, and after the communion the minister has to conclude the solemnity by a hymn of praise, a prayer and thanksgiving and finally by imparting the blessing to the congregation. The remainder of the consecrated bread and wine is to be distributed immediately amongst the preacher, the elders and the reader, provided they have been participating in the Lord's supper.

SIXT'SECTION.

Of church discipline and exclusion in and from the church of God.

None of those who are living in unchastity, drunkenness, blasphemy, witchcraft, charms by abusing holy names cursing, swearing, unlawful and arbitrary divorce, implacability towards husband or wife or neighbors, contempt of the word of God and the holy sacraments are not to be admitted to the Lord's Supper. Therefore the following conduct is to be observed towards such persons: that the secret sins secretly between brethren are to be punished, and in case this should prove ineffectual, that one of the members of the consistory should be called to assist in admonishing the fallen; if the same should be unwilling to hear them and to amend his life once more, to do the utmost, has to take place; but if this too should not have effect, on the next Sunday, with unanimous consent publick prayer is to be offered in his behalf after the sermon, and if even this should not produce the desired effect, every consistory ought to proceed as it may deem to be in accordance with the consciences and the circumstances of the congregation.

SEVENTH SECTION

Of the consecration to the state of matrimony.

1. All christians intending to enter into matrimony are to be proclaimed on 3 successive Sundays in the meeting-house (or produce a license of his Excellency.) 2. Such persons, who had not received the Lord's Supper have to promise to receive the same the next time. 3. If, after the proclamation has taken place, no impediment appears, such persons may be married either privately or publicly, yet in presence of other witnesses and after the consistory have been informed of it.

Of the Consistories.

1. Because God is a God of order 1 Cor 14 the same is also to be observed for the sake of edification and preservation of what belongs to the welfare of the church. Therefore every year once consistory is to be held and this church regulation to be read.

2. In this consistory have to appear the ministers, church-elders and deacons and other convocated persons; herein the minister has to preside, and to record all church-proceedings.

3. Likewise in all important transactions, as in the vocation of a minister, or the election of church-officers, the votes are to be collected and resolve accordingly. 4. In case, against expectation, in one or the other of our congregations either amongst themselves or any other congregation difficulties should arise the same are to be brought before the consistory, if they cannot otherwise agree amongst themselves, and the contending parties have to acquiesce in the decision of the consistory. 5. If against a ministers ordination, vocation, or worthiness, objections were made by other ministers or persons, which objections could not be determined or decided by the church-consistory, the consistory has to consult about it the Swedish-Pensylvanian Ministry, and to ask for their responsum, payable by the party, which is loosing by the decision, and to behave strictly according to the same. 6. If a preacher, teacher, elder or deacon is found deserving punishment in his official conduct, the same is to be punished privately in the consistory.

Of the obligations, salary, and resignation of a minister.

1. No preacher either of a regular vocation or without the same should be appointed by our congregations or

supported by the same, except the same be admitted and ordained by orthodox Academies and Ministeries; much more such vagabunds are immediately to be turned away. But in case a congregation would call as minister a person, who never before had officiated as such, the same is to be examined before three deputed preachers, to be asked for his testimonies, and after having preached during a year he has to receive from three ministers his ordination and vocation. But if a preacher had been before appointed as such, he has to produce his dimission foregoing vocation, ordination, and verified testimony of his good conduct in life and doctrine; and to subscribe this church-regulation; suppose theese above testimonies were considered doubtful, the Swedish ministry is to be consulted about the same. 2. In case the preacher should give any offense in his doctrine or conduct in life to the congregation, the elders of the same have to admonish him to desist in giving such offence. Should he not cease to be offensive the three next consistories have to summon the offender at his expenses before them, dismiss him from his office and not to allow him any further salary, except in case of his repentance and promise of serious amendment. (of his life or doctrine.) 3. No complaint brought forth against a preacher shall be valid without three witnesses. 4. Difficulties between ministers are not to be decided by congregations but by the consistories. 5. Preachers should not enter into disputations with other sects. 6. After the death of the minister besides the remaining salary that of the subsequent half year fully, is to be given to the widow the children or their respective guardians.

Of the obligations and duties of church-elders.

1. Whereas St. Paulus 1 Cor xii, has testified that God in his church has ordered regents, the preachers have to

endeavor with all care that out of our congregations pious and christian-like church-elders and diacons are choosen. 2. This election shall take place always on Pentecost and the change every second year, finally those elected are to be proclaimed and consecrated by imposition of hands. 3. But this obligation of a church-elder consist chiefly in the following duties: (1.) they have to exercise their utmost exertions that the word of God is preached by pious and God-fearing men, and the sacraments distributed accordingly to the order and institution of Jesus Christ, and that his church-regulation be observed in all its points, wherefore they have to be present in all sermons and to attend to them. (2.) They have also to take care that the promised salary is given to the preacher every quarter of the year. (3.) The deputies have to be attentive, together with the deacons to the whole congregation that no offence sin and scandal may take place. (4.) Of all what was received and expended during the year they have to give an annual account and to receive, after having delivered the same, a receipt in full. (5.) Those elders whose time of service has expired shall in consequence of their promise, when installed, be bound always to assist the consistories by advise and real support. (6.) The newly elected and successively introduced deputies shall likewise be obliged, to observe the above. (7.) They have to collect the alms every Sunday. (8.) No church officer has to lent out money, belonging to the church without bond, or has to restitute the same

Of deacons, their duties, services and vocation.

1. Likewise if deacons are to be elected, it is to be done in the before mentioned manner. 2. Their service shall consist in collecting the alms every Sunday together with the Church elders, and inserting the amount of the same

in a book. 3. Of the received money they have to give account every year, to deliver the balance over into the church treasury and extrading everything when the term of their service has expired into the hands of their successor. 4. Likewise if foreigners, belonging to our church should arrive amongst us, they should be asked by the deacons, to contribute something to the support of churches, poors, preachers, and lecturers. 5. If it should happen that something of the alms was to be spend to the poor and needy, first the church-elders are to be informed of it. 6. They have to admonish the sick not to forget the poor in their testaments or last wills. 7. The chests and scriptures belonging to the church are to be kept by one of the church-elders, but the key by another one, that nothing may be taken from them, except in the presence of both.

Of the lecturers presentation and service.

1. The lecturer has to promise at his publick installation: (1.) to be from all his heart devoted to the christian doctrine and to our symbolick books. (2.) to read from no other books before the congregation but those which belong already to the church or are given to him by the preacher. (3.) to lead a christian and decent life.

2. His services consist in the following, (1.) in taking lead of the singing, as well in the presence as absence of the preacher; (2.) In asking the minister what is to be sung; (3,) in preparing the table for the communion (4) In going on the side of the preacher at funerals; (5.) In being present at all church meetings having his seat next to the minister, and his rank after the church-elders.

3. His services, not taking his time away to gain his livelihood, he has to unite the fear of God with contentedness, and to be satisfied with his salary Hebr. vi x 10

4. On the other side the congregation has seriously to take care, and the church-elders to attend to it, that the congregation subscribe as well to his as the minister's support, and to pay both their dues in the same time 1 Cor 9, 11.

In testimony and confirmation, that we will keep and observe well the above church-regulation faithfully and firmly, we set our hands to it with an upright heart in our own and the whole congregation's name. So help us God. Amen.

(No names appended.)

CHAPTER VII.—ADDENDA.

APPENDIX A.

Copy of Certificate of Incorporation of Gilead Lutheran Church.

ELIZABETHTOWN, June 15th 1790

These are to Certify that at a meeting of the Male Members of the Protestant Luthern Church held the 15th Day of June by the Meeting House of Elizabethtown the following persons were chosen by Ballots for Trustees of the said Church according to an Act of the Assembly of the State of New York made in the Year of our Lord 1784 Viz

BASTIAN LOHNES for one Year	} Trustees
JOHN HANER for two Year	
JOHN GODFREY KNAWFF for three Year	

In Wittness whereof we the Elders and Church Wardens have hereunto Sett our Hands and Seals

NICOLAUS BONENSTIEL (seal)
ALBERTUS SIMON (seal)

Be it remembered that on the Sixteenth day of June one thousand seven hundred and ninety personally ap-

peared before me Robert Yates one of the Judges of the supreme Court of Judicature of the state of newyork, David Hener who being duly sworn deposeth & saith that he saw Nicholas Bonanstiel & albertus Seymon Seal and deliver the above Certificate as their Act & Deed for the uses therein mentioned. And I do hereby pursuant to the Act in such Case and provided allow the same to be recorded.

ROBERT YATES.

Registered in the Clerk's Office for the City and County of Albany in a Book for Registering of Certificates for the incorporating of Churches in the City and County of Albany pursuant to the Act passed the 6th day of April 1784—

CHAS VISSEIER Clk.

APPENDIX B.

Copy of the Patroon, Stephen Van Rensselaer's Deed to the Church. (There is not one punctuation mark in it.)

This Indenture made the Sixth day of August in the year of our Lord one thousand seven hundred and Ninety—*Between* Stephen Van Rensselaer Esquire Lord and proprietor of the Manor of Rensselaerwyck in the County of Albany and State of New York of the first part and and Bastian Lonhis John Hener and John Godfrey Knauff Trustees of the Luthern Church in Files Town on Hosick Road of the second part *Whereas* there is a Luthern Church established on the Hosick Road whereof the parties of the second part are Trustees *and Whereas* the said Trustees in the Name and behalf of the said Congregation have applied to the said Stephen Van Rensselaer for a Tract piece or parcel of Land in Files Town for the use and behoof of the said Congregation *and Whereas* the said Stephen Van Rensselaer ready and willing to promote the Interest of the said Congregation hath Covenanted and

agreed to give them the said Trustees the following Tract of Land to and for and as long as the said Congregation shall perform Divine Worship and for no other use intent or purpose whatsoever *Now This Indenture Witnesseth* the said Stephen Van Rensselaer for and in Consideration of the Sum of Ten Shillings lawful Money of the State of New York and the better to promote the Interest of the said Church hath given granted bargained and Sold and by these presents Doth give grant bargain and Sell unto the said Trustees parties of the second part in their actual possession now being and to their Successors for Ever All that Farm piece or parcel of Glebe Land situate lying and being in Files Town on the East side of hudsons River in the said Manor County and State and is bounded as follows to wit beginning at a Saft Maple Saplin that was marked for the Northwest Corner of Jacob Wagers Farm and Runs thence South eighteen degrees West One Chain and six links to a Stake and Stones in the Northeast Corner of John Hener Juniors farm thence along the line of the said Farm North seventy six degrees West twelve Chains to a white Oak Tree thence North seventy degrees West twelve Chains and Seventy five links to a white Oak Tree thence North fourteen degrees East three Chains to a hard Maple tree thence North seventy degrees West two Chains to a Stake and Stones round it thence North twelve degrees East twenty three Chains to a Stake and Stones thence South sixty degrees East fourteen Chains and fifty five links to a hard Maple Saplin thence South twenty degrees and thirty minutes West two Chains and nine links to a Rock Oak Saplin thence South forty six degrees thirty minutes East nine Chains and sixteen links to a Saft Maple saplin thence South forty four degrees thirty minutes East seven Chains to a black Oak tree thence South

thirty two degrees thirty minutes East four Chains twenty eight links to a black Oak Tree thence South twenty two degrees thirty minutes East five Chains to a white Oak Tree thence South thirteen degrees thirty minutes West three Chains and forty two links to a Stake and Stones thence South eighty seven degrees thirty minutes West six Chains and twenty five links to the place of beginning Containing Sixty four Acres of Land Together with all and singular the hereditaments and appurtenances thereunto belonging or in any wise appertaining and the Reversion and Reversions Remainder and Remainders thereof *To have and To hold* the said Farm piece or parcell of Land unto them the Said Trustees and their Successors for Ever to and for the sole and only proper use benefit and behoof of the aforesaid Luthern Congregation and for no other use intent or purpose whatsoever *Provided Always* and these presents are* upon this Express Condition that whenever it shall so happen that the divine Service shall cease to be performed by the said Congregation in the Church aforesaid that they shall otherwise be unable to Support a Minister for the same that then it shall and may be lawful for the said Stephen Van Rensselaer his heirs and Assigns into the premises aforesaid to Reenter and the same to have again Reposses and Enjoy anything herein contained to the Contrary thereof in anywise Notwithstanding *In Witness* whereof the parties to these presents have hereunto interchangeably set their hands and Seals the Day and Year above written

Scaled and delivered in presence of

WM JUSON

STEPHEN VAN RENSSELAER (seal)

MATH. WITBECK

APPENDIX C.

ORDER TO SELL GLEBE LAND.

At a Court of Chancery held for the State of New

York at the Chancellor's Dwelling House in the City of Albany, on the Second day of June, in the year of our Lord one thousand eight hundred and nineteen.

Present. The Honorable James Kent, Esquire, Chancellor. In the matter of the petition of George Brust and others—Trustees of the Gilead Lutheran Church in the Town of Brunswick, in the County of Rensselaer.—

On reading and filing the petition of the Trustees of the Gilead Lutheran Church in the Town of Brunswick in the County of Rensselaer, setting forth that they own a certain lot of Land in said Town containing Sixty-four acres of the value of about eighteen hundred dollars, that they are desirous of selling the same for the purpose of discharging a debt which they have contracted in consequence of building a House for Public Worship, and which they are unable to pay, and praying the aid of this Court in the Premises pursuant to the Statute in such case made and provided. It is ordered that the said Trustees sell, in their discretion, the real estate above mentioned, and on such terms as they shall deem best, and that they appropriate the proceeds of such sale to pay the debt aforesaid, and the surplus, if any, to be placed at interest on good security for the use of the said Church.

MOSS KENT, Register.

CONSTITUTION.

ADOPTED JUNE 2, 1879.

In the name of God. Amen.

ARTICLE I.

The name, style and title of this Church shall continue to be Gilead Evangelical Lutheran Church, located in the Town of Brunswick, County of Rensselaer, and State of New York, and it shall maintain its connection with Hartwick Evangelical Lutheran Synod.

ARTICLE II.

We believe the Old and New Testament Scriptures to be the revealed will of God and the only infallible rule of faith, and practice and accept the Augsburg Confession of Faith as a correct exhibition of the fundamental doctrines of God's word.

ARTICLE III.

We adopt the Formula of Church Government as set forth by the General Synod of the Evangelical Lutheran Church of the United States and contained in the Book of Worship.

ARTICLE IV.

PASTOR.

SECTION 1. The Pastor of this church shall be a mem-

ber of Hartwick Evangelical Lutheran Synod of the State of New York.

SEC. 2. At all congregational meetings the members of the Church present shall have the privilege and power to select their own presiding officer, except in the election of Trustees, which shall be conducted in conformity with the statute of the State of New York.

SEC. 3. He shall record the names of all communicants at each communion season, that the Council and Church may know who are regular communicants.

SEC. 4. He shall appoint a day or days, at least once in each year with the Council, to visit and administer the Lord's Supper to all aged and infirm members of this Church, and being requested, shall visit for this purpose, in company with one or more of the Church Officers, any member of the Church who may be ill.

ARTICLE V.

SECTION 1. The Church Council shall consist of four Elders and four Deacons, regular communicants of the church and contributors, whose term of office shall be four years; one Elder and one Deacon to be elected at each annual meeting. *Vide* Formula.—Chap. 6.

SEC. 2. The Church Council shall hold meetings after preparatory service preceeding each communion, unless the Pastor shall declare that there is no business claiming their attention. Also an annual meeting at least two weeks prior to the annual congregational meeting to examine the communicant list and to decide who are electors. *Vide* Formula.

SEC. 3. The Church Council shall see that in no case any of the members shall be found in the practice of those things enumerated in Galatians: v 19-21.

SEC. 4. It shall be the duty of the Elders and Deacons,

in the absence of or at the request of the Pastor, to provide a suitable supply for the pulpit.

ARTICLE VI.

SECTION 1. The Board of Trustees shall consist of six persons who shall be communicants of this Church and contributors, whose term of office shall be three years; two to retire and two to be elected at each annual meeting.

SEC. 2. The Trustees shall have in charge all the property, real and personal or mixed, belonging to this Church, and shall administer its temporalities according to their best judgment and discretion, but shall not have control of either regular or special appointments of the Pastor or Church Council. They shall also render, in writing, each year, to the congregation, at its annual meeting, an account of their official acts and expenditures during the year.

SEC. 3. The Trustees, as provided by statute, shall, at least one month before the expiration of office of any of their number, notify the same, in writing, to the Pastor, (or in case of his death or absence) to the Deacons, specifying the Trustees whose terms will expire, and the Pastor or Deacons shall publicly notify the members of the congregation of such vacancies and specify the time and place for the election of new Trustees to fill the same. This notification is to be given at least fifteen days before the election and on two successive Lord's days. The election shall be held at least six days before the vacancies shall occur and be presided over by two of the Deacons, or in case of their absence by two members of the congregation, designated by the majority of the members present.

SEC. 4. In case of any vacancy or vacancies in the Board of Trustees or Church Council, either by death,

resignation, removal or other cause, the same shall be filled by a special election, and the person or persons chosen shall serve as long as the person or persons in whose place he or they were elected would have served.

ARTICLE VII.

In addition to what is required of members of the Church, in Chap. 5. Formula of Government, it shall be the duty of each member to contribute in proportion to his or her ability toward Church expenditures in support of the gospel.

ARTICLE VIII.

A congregational meeting shall be held on the first Monday in June of each year, at which time all elections for officers shall occur, and said election shall be by ballot.

ARTICLE IX.

The congregation shall also elect a Treasurer at each annual meeting, through whom all the benevolent and other monies of the Church shall be disbursed, also the Pastor's and Sexton's salary.

ARTICLE X.

The congregation shall also elect a Secretary at each annual meeting, whose duty shall be to keep a fair and impartial record of the proceedings of all meetings of the congregation.

ARTICLE XI.

The Trustees shall appoint a Sexton, who shall have the care of the church and grounds attached, and they shall also fix his salary.

ARTICLE XII.

To alter or amend this constitution, written notice shall be given of such alteration or amendment, in full, at the time the annual meeting is published.

ARTICLE XIII.

All former Constitutions are hereby annulled.

J. N. BARNETT, Chmn.

JOHN SPRINGER, Sec'y.

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